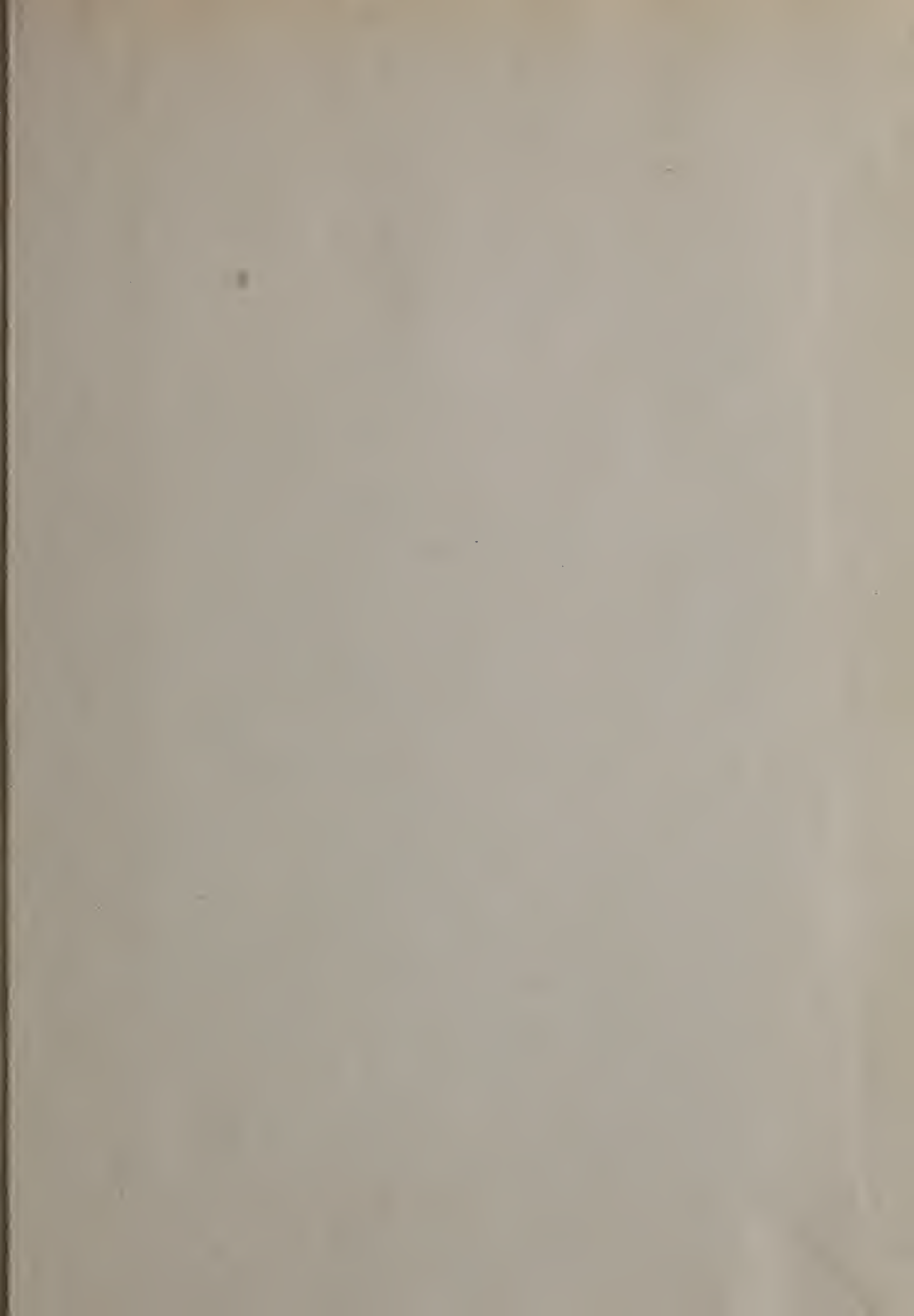






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# Life and Light for Woman.

Vol. XXVII.

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No. 6.



MRS. E. R. MONTGOMERY.

As is the  
Mother  
so is her  
Daughter.

That our  
Daughters  
may be as  
Corner Stones.



MISS MARY W. MONTGOMERY.

## GOD'S COMMAND THE FOUNDATION OF THE MISSIONARY STRUCTURE.

BY MRS. E. R. MONTGOMERY.

A GOOD, wholesome, heartening sound has your June topic, dear LIFE AND LIGHT,—“God’s Promises the Foundation of the Missionary Structure.” I like the word structure. It somehow suggests hands in the making; and Webster says of it, “chiefly, a building of some size and magnificence.” But I am wondering if there is not a command under the “Promises,”—a command looking toward ourselves, which is our basis of action; and, underneath both command and promises, God’s love—His basis of management? Thus reckoned, the “promises” would more properly be what illumines and makes all-glorious the divinely commanded work, since we may be so sure of its grand, final outcome.

The word “structure” brings to my mind, “And he showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God; . . . . and they shall bring the glory and the honor of the nations into it.” It is said that every magnificent pile of buildings existed first as an ideal in the mind of the architect who planned it.

Thus we can well conceive this “structure” as fully in the Divine mind from the beginning; and I think, without going far astray, we can imagine, also, a possible soliloquy something like this: “Had I better fashion and complete this alone, and altogether according to my own ideas of fittingness and glory, or share the joy of it with those I have created in mine image and then redeemed?” Having decided for the latter, there could have but come before Him visions of clumsy, fitful, ignorant, and sometimes careless work that would greatly mar the “structure;” yet, for all that, I cannot imagine Him as even wishing He had kept all in His own hands, because of His great love for us, and the training we should get in such blessed work-fellowship. But that any of His children should openly confess, “We do not care to help in that structure,”—would that also come into His mind? Alas and alas! we can but believe it must and did (oh! the grief of it). So, because of His love, which could not endure that we should cheat and rob our own selves where love would not constrain us, there came the command, “Go, all the world,—the whole creation.” Just according to the attitude of our own hearts toward Him, sound to us the cadences of that command from the living God,—stern, peremptory, authoritative; or, tender and pleading, “I came to you, in the person of my Son; now you go to others for Me.” It is upon this command that we stand in our espousal of the missionary cause. Rock, indeed! Magnificent foundation! What assurance it gives

us in speech ; yea, to stand anywhere else were sin, as well as shame, to every one of us. But that is a wonderful promise coupled with the command, "Lo! I am with you alway." I have been looking through my Bible to see if I could find any command regarding God's work, which had not with it something to show that he fully expected to stand by and see the thing through, as it were, whenever people really and fully committed their ways unto him to bring to pass as he saw fit, and in the search I dug up some remarkable passages, many of them familiar, others less so. I think I made sure of this, that whenever commands were given it was with the expectation of obedience, and that we should likewise teach these commands to our children. Also, in connection with the expected obedience and the teaching of the commands to our children, Moses adds, "For it is no vain thing for you ; because it is your life." In the nature of things I should say that commands issued after Calvary's cross, and by a risen Redeemer, were fitted to move the world even more than those given amid the thunderings and quakings of Sinai. In my search I could not seem to discover, as far as expected obedience was concerned, any essential difference in commands given to the prophets of old and those delivered by Christ to his disciples. Obedience, full and prompt, was evidently looked for in both cases. We all know that recreant prophets came to grief, and should halting disciples expect to fare better? It is refreshing to read of some of the old worthies. "Thus did Noah ; according to all that God commanded him, so did he." And "Joshua left nothing undone of all that the Lord commanded Moses." Of his "servant Caleb" God said, "He hath followed me fully," which links us to the oft-repeated command of the Master, "Follow me." One has an instinctive feeling that this is good company in which to be found. Surely nothing, either with prophet of old or modern disciple, gives a clearer ring to the tone or greater steadiness to the voice, than the good old-fashioned, "Thus saith the Lord!" It is He to whom "all authority has been given in heaven and on earth" that issues to us the command, "Go ye, therefore, and make disciples of all the nations." Now let us see whether this Commander stays as loyally by, to cheer and sustain, to work with and for, as did the patriarch's God. It might all be summed up in the Master's words to Paul, the great missionary : "To this end have I appeared unto thee to appoint thee a minister and a witness, both of the things wherein thou hast seen me. and of the things wherein I will appear unto thee ; delivering thee from the people and from the Gentiles unto whom I send thee."

After years of service under that same Commander, when Paul could say, "The time of my departure is come," what word has he for us?



“The Lord stood by me and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear.”

Did you ever know or hear of any missionary with whom the Lord did not stay by in every emergency? I never did.

And was there ever a more reasonable command than this one of which we have been speaking?

Was there ever one wrapped in more sublime and assuring promises? No wonder that to some, these latter seem almost to obscure the command, which, it seems to me, is the real “foundation” of our “structure.” What a lever that command gives us with every communicant at our Lord’s table!

There are some fearfully solemn words in one of John’s letters. I cannot endure to transcribe them, yet I suppose they were written to be read and pondered. They are in the fourth verse of the second chapter of his first epistle. And John, the apostle of love, wrote them! If there is ever a time when I feel wholly sure of my ground, and that no apologies whatever are necessary, it is when the claims of missionary work are being discussed. I just rest back on the, “Thus saith the Lord,” aspect of it. It is an amazing tonic to a weak faith.

On the business side of it there is no if, or but, or please about it. No choice is given us. There is absolutely nothing left for us but to get up and go! Thank God for this much—that in these latter days people are beginning more to reckon the “field” as the “world.” I take small stock in a missionary spirit that fails to “begin” its work at “Jerusalem”—the Jerusalem of one’s own home and country; but to “potter” in Jerusalem all one’s days, seems to me a failure to comprehend God’s gift of a Son to the “world,” and also a sinful ignoring of the authority of the Divine command that “repentance and remission of sins be preached unto all the nations.”

Where the necessity comes in for the preaching of this “repentance” “unto all the nations,” it does not behoove us to speculate, so long as the command is written in such plain characters that “he may run that readeth it.”

But to go back to the vision of the New Jerusalem which the word “structure” brought before me. For what does any city exist except for the people who dwell within it? And they are always of more value than the buildings that shelter them, however magnificent these may be. Is there no relevancy between the missionary cause and the assertion regarding the city which lieth foursquare, that “they shall bring the glory and the honor of the nations into it”? What contribution could Africa or China have that should add anything to the city that came down out of heaven from God, except for missionary work done in those countries? Ivory and silks



may do for a Chicago or a Paris Exposition, but perishable things have no fit place in the New Jerusalem. Besides, what is the true "honor and glory" of any nation, if not the men and women of grand character which it produces? And what character so grand as that worked out by God himself within the hearts of his consenting children? When He undertakes this for white Caucasian, dusky African, or yellow Mongolian, and keeps patiently at it till the sanctified character shines with heaven's own luster, then those nations have somewhat to bring of "glory and honor" into the Holy City. And we? Can we be content that through reluctance or indifference of ours, God's city should lack any adornment that we might have put there for him? The matter would have been different had He undertaken the structure alone. Having resolved to share the work with us, whatever of shabbiness or emptiness confronts and distresses Him through our slackness, there it is, and there it remains through all eternity. Oh the pity of it, when He alone would have made everything so perfect!

Urged to missionary effort by Divine command; constrained thereto by adoring love and gratitude; quickened and sustained in it by wonderful promises from the covenant-keeping One, it would seem as if the tide of missionary consecration within us should rise and rise, till all banks of indifference or hesitancy are broken down, and every vestige of opposing hindrance swept away by the on-rushing floods!

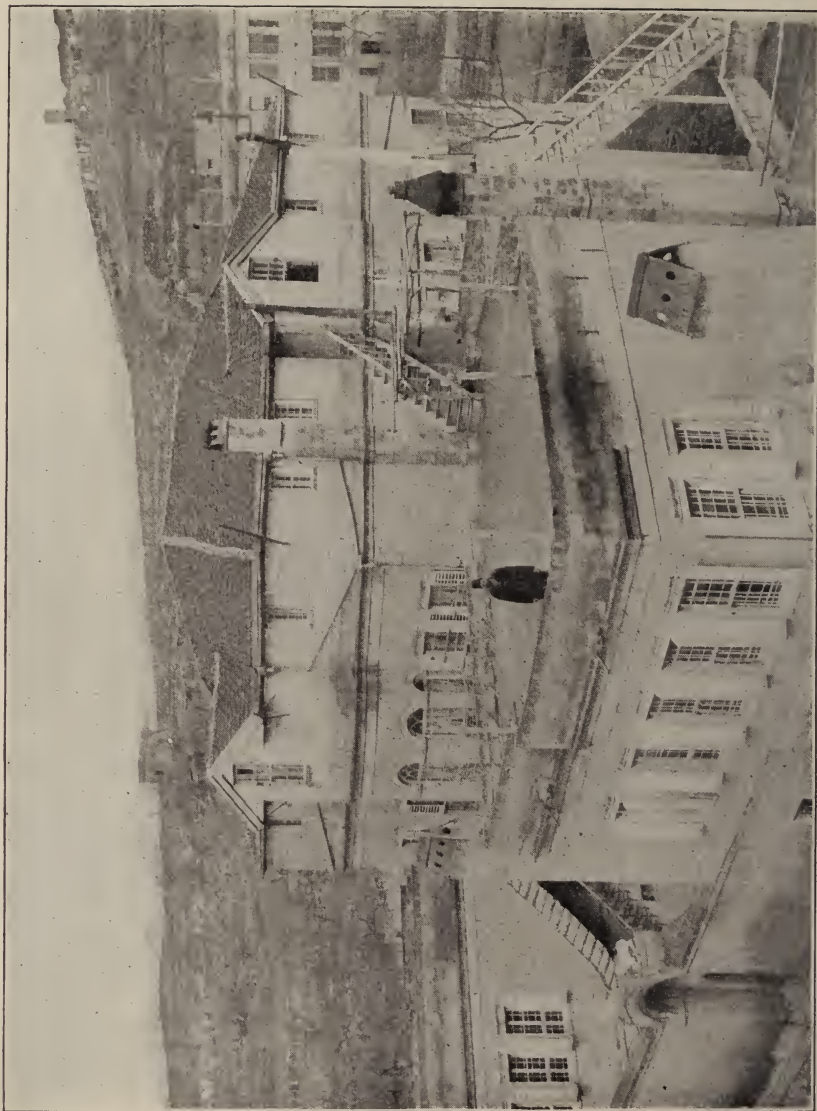
ADANA, TURKEY.

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PROMISES FULFILLED.

*When they are calling, I will answer; and while they are yet speaking, I will hear.*

THE missionaries of Talas, Turkey, were longing and praying for a suitable place for the Girls' Boarding School. For years Miss Closson and her associates had gotten along with every sort of inconvenience. The girls had been huddled together in crowded rooms, which served as bedrooms during the night and dining and school rooms during the day. At last, the funds having been granted by the W. B. M., a fine, large garden in the lower part of the town was purchased, and the work of securing a government permit to build was begun. This permit was drawn up, and some of the signatures attached. Only one or two remained, and then—that was the end of it! Our thanks are due for this sudden ending of our plans to the rich and influential Turkish neighbors, who were determined that no Protestant school should disgrace the quarter of the town where they lived.



SCHOOL BUILDING IN TALAS.



GROUP OF ORPHANS IN TALAS BOARDING SCHOOL.



Meanwhile the missionaries had been constantly praying that God would help us to get a good and suitable home for this school. How earnestly and with what faith and determination Mrs. Bartlett prayed and worked! Her hope was so strong, and the permit seemed so near and tangible a thing, that large quantities of building material was bought, and the work of laying the foundations and making the cisterns was begun and finished without trouble.

While we were praying and struggling with slippery officials, our prayer was being beautifully answered, and we knew it not.

Up in the rich and influential part of the town—about three hundred feet above us—a wealthy Armenian was building himself a house. He laid the foundations broad and deep. The walls were very thick and strong, and the rooms and halls were unusually broad, high, and airy. What intricate carving was put into the ceilings and other woodwork, and what fine and well-seasoned timber was used! The terraced garden and vineyards were well cultivated, and a great cistern or reservoir, extending five hundred feet into the hillside, was made and cemented to hold water for all possible needs of house and garden. This old gentleman was building, as he supposed, for himself and his descendants, and great was the care and thought he put into the work.

He enjoyed his fine home for a few years, and then died, leaving it to his sons. Meanwhile business interests made it undesirable for the sons to live together, and as no one of them felt inclined to buy the share of the others, they decided to sell at far below the cost price. At the same time the missionaries had become convinced that another place must be found for the school, and so it came about—eight years had passed—that this fine establishment, with its vineyards and fruit garden, its cisterns and all, like fruit fully ripe, fell into the lap of the W. B. M.

We now praise and bless the Lord for the school and its beautiful location, as it overlooks the Cesarea plain, its finer air, its better water. Looking back, we can see that He began to answer our prayers in his own far better way, when every move we made was foiled and brought to naught.

Neighbors, officials, and all were used as a part of the “all things” that “worked together” for a greater good.

May not this experience encourage us to pray with greater faithfulness and zeal that God may work out his own plans for that land of terror and sorrow, and that in spite of all man’s wrong and evil doing, his cause of right and truth may be marching on to a grand and glorious consummation?

MRS. C. P. FOWLE,

*Cesarea, Turkey.*

*For I the Lord God will hold thy right hand, saying unto thee, Fear not, I will help thee.*

Harriet, one of our Bible women in Madura, is certainly not great as the world counts greatness, but her fearlessness and zeal have made her a marked character throughout the city of Madura. Her gentleness is such that she can live in peace under the same roof with any one, and at the same time be a peacemaker among those not so endowed by grace.

Harriet does not speak much of herself and her own sorrows. These, which have been many, she has given over to the Lord, and lives now only for her suffering Hindu sisters. Early in her married life, being childless, she was deserted by her worthless and heartless husband. She then left her own village and found work in Madura. Here she adopted an orphan niece as a comfort in her loneliness.

I well remember one scene which I would like to picture. I was visiting the houses in which Harriet was teaching. It was our custom to visit three houses of an afternoon, first hearing the women read and repeat their verses and catechism, and then explaining some Bible story or portion to them. We rarely met with rudeness, but my inexperience (I was only temporarily in charge of the work) occasionally made me fearful, while Harriet's long service had given her much "holy boldness." We always tried to get the women alone, but sometimes a horde of children from the street would press in, making quiet conversation impossible; again, the men would come into the room and greatly disconcert me.

One afternoon we had come to the house of a well-to-do merchant,—a substantial brick house, but so dark and dingy within that I could hardly see. The women were friendly, however, and we had settled ourselves down for a good time with them, when the lord of the house, an oily, pompous man, with nothing but a loin cloth about him, came in. With him were a number of other loud-spoken men, and they took no pains to conceal their displeasure at seeing us there. They talked so fast and angrily that I was thoroughly frightened, and could hardly say a word. Harriet, however, welcomed this as an opportunity to testify to her Lord, and without the least shadow of fear she turned from the now silenced women and talked for ten minutes vigorously to those men.

After we were safely out of the house I said to her, "Harriet, how was it that you were not afraid?" She replied: "The fear of man used to often trouble me, but I determined with God's help to overcome it. So I prayed often, and as I worked and prayed the Lord took it all away. It was all in answer to my prayers."

Harriet is emphatically a woman of prayer. When sleepless at night



HARRIET.



she will often spend a whole hour in communion with Jesus. Her prayers have been to me a comfort and inspiration, and she stands in my mind as an illustration of that beautiful verse, "Thy gentleness hath made me great."

MRS. H. S. CHANDLER,

*Madura, India.*

*Thou wilt keep him in perfect peace whose mind is stayed on thee.*

"All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

To believe this is the strength and joy of Christian workers. A beautiful and striking instance of the fulfillment of the promises of God for faithful seed-sowing was seen in the life of Rev. S. F. Woodin, of the Foochow Mission. His nearly forty years of devoted service were attended by much that to one of smaller faith would have seemed discouraging. But his eye was ever on his Guide, and the Master's smile of approval cheered him all the way. By the eye of faith he saw results, and so was able to keep on his way rejoicing.

Others would mourn and be cast down by the slow increase of converts, but his answer always was: "Faithful labor will have its reward. We may not see the harvest, but some one else will," and "Those who sow and those who reap will rejoice together." His words have proved true. In the Ing Hok region, to which he made so many journeys, the fruit is being gathered in abundant measure. Just as the faithful, cheerful, hopeful worker heard the first notes of the harvest song, the summons came, "Enter thou into the joy of thy Lord." And in heaven's clear light he can read more plainly how his life and teachings prepared the way for the entrance of the True Light into the hearts of many in the Land of Sinim.

In my sister's and my own work in Foochow, promises, the fulfillment of which stand out with the clearest brightness, are, "My God shall supply, all your needs according to his riches in glory by Christ Jesus," and "If any lack wisdom let him ask of God . . . ; and it shall be given him." Again and again have supplies for work given out, and there seemed no way to procure them without great delay, but they have come to hand just when needed. Again and again has wisdom and courage been given for tasks that seemed far beyond our measure. When rest has been needed opportunities have been given for which we never could have planned.

Surely "He is faithful who hath promised."

Whenever we have been able to exercise faith in any special promise, the fulfillment has come. And in seasons when it seemed not possi-

ble to walk by sight or faith, the promise, "I will lead the blind by a way they know not," has been a rock on which to lean until light has been given.

KATE C. WOODHULL, M.D.,

*Foochow, China.*

*My word . . . shall not return unto me void.*

A notorious thief found himself at Kobe station, one day, with only a few sen in his possession; and as "business" had been dull, and the prospect of a supper and night's lodging were not very encouraging, he purchased a ticket to the next station, proposing to try his hand at whatever fortune might favor him with. In this he was no more successful than he had been all day, but venturing his last sen on a return ticket, in the five minutes between the two stations he "picked up" two watches and a purse. By this means he secured a night's lodging; but not in quite the hotel he anticipated, for he was arrested, and spent that night and many more in the custody of the city.

One day a fellow-prisoner received a New Testament from his wife, who had been commissioned to buy him some reading matter. Greatly incensed, he asked why she brought that book, and threw it upon the floor in angry scorn. "It was the largest book I could buy for the money," she meekly ventured.

The thief picked up the book, and asked what it was. "It tells about Christianity," was the reply.

"And what is Christianity?"

The other prisoner told him all he knew in a few words, and said he could probably find out all about it in the book, which he was very welcome to, if he was interested enough to read it.

We might wish that there had been a Christian chaplain in that prison; but God has not left himself without a witness, and by means of that New Testament alone, this man understood and accepted Christ as his personal Saviour, and now is one of Mr. Ishii's most trusty and efficient assistants in his work for discharged convicts.

M. A. HOLBROOK, M.D.,

*Kobe, Japan.*

*Call upon me in the day of trouble; I will deliver thee.*

Teria, a child of heathen parents, had developed, through four years in the school, into an unusually womanly and promising Christian girl. On the annual tour of the Morning Star through the Gilbert Islands, upon anchoring at Nonouti, her home, rumors of the determination of Teria's heathen friends to hold her made it seem unwise to let her leave the ship. Yet there was unwisdom in seeming to distrust her father, who assured us

of her safe return, should she go ashore. We watched the boat as it left the ship, carrying Teria and her teacher, and our hearts misgave us, as we thought of the dark, heathen village whither she went, and of what might await her there.

Our fears were realized, for when the boat returned there was no Teria; but we heard the cruel story of her seizure by her father, who in his fury threw her down, dragged her by her beautiful hair, and at last, aided by a brutal mob, carried her, vainly struggling, into the bush. Was not escape impossible for her? Ah! there was One "mighty to save," and we prayed his help,—the captain at evening worship, the teachers and girls in their rooms.

In the small hours we were wakened by a sound of voices over the water, and the plashing of paddles. Soon came the cry, "Teria has come!" And as we listened to the exhausted girl's story of the close watch, of the arguments and threats of her angry relatives, and of her escape at last from the lighted hut, under the very eyes of her unsleeping guard; of her stumbling journey of five miles in the darkness to the mission station, where she found a small canoe and a friend to take her to the ship, anchored as many miles from the shore, we knew that it was as she said, smiling through tears, "The Lord sent an angel to lead me out of prison, as he did to Peter, when he prayed for help."

MRS. SARAH SMITH GARLAND,

*Micronesia.*

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## SOUTH AFRICA.

### RELIGIOUS INTEREST IN INANDA SEMINARY.

BY MISS MARTHA E. PRICE.

ANOTHER school year closed December 9th; a year of which we must say, "Goodness and mercy have followed us." There has been no serious illness either among ourselves or the girls, no real trouble of any kind. And then, to crown the year, He gave to us during the last week of the term a rich spiritual blessing. He sent us an apostle of His,—I cannot call him by any less name,—who held meetings first at Mapumulo, our most northern station. Letters began to come to us from our former pupils there, telling of the wonderful meetings that were going on; how men, women, and children in the church were confessing their sins and promising to forsake them; how they themselves had confessed and given themselves to the Lord as never before; how in the chapel were hanging the pipes given up, the snuff-boxes, and even the witch doctors' medicines, the ornaments, etc., left there

by those who had now renounced them. One girl sent a shilling and ten pence for me, and one penny each for Mrs. Edwards and Miss Phelps, which she should have paid when in school a year ago; but as we forgot it she just kept it. Another wrote of owing us, promising to send the money as soon as she could.

Next we heard from our missionary at Umvoti, who asked Mr. Weavers to that station, of similar scenes there. . . . After this Mr. Weavers came to us at Inanda. He held meetings daily in the chapel, which our girls attended, and many little meetings besides for the girls alone, when perhaps a few who were seeking forgiveness or the filling of the Spirit, came asking his prayers and counsel. That the Spirit was present in power, convicting of sin, we could not doubt. Many confessions were made of sins done at their homes, such as stealing fowls from their parents or from neighbors, and selling them to passing coolies, in order to get sugar or something for themselves, lying to hide their sins. One confessed to having taken some beads from a shop in Durban; another, who had worked in town, confessed to taking soap and sugar from her mistress. In all these cases they promised to go and confess to the persons wronged. Many, too, confessed to sins that we call greater,—immorality. We have to remember that these Kraal girls were untaught until they came to us, and these things they hardly thought of as wrong when they did them; but now the Spirit showed them that such things are sins against God, and they were sorry for them, and wanted to confess and be forgiven.

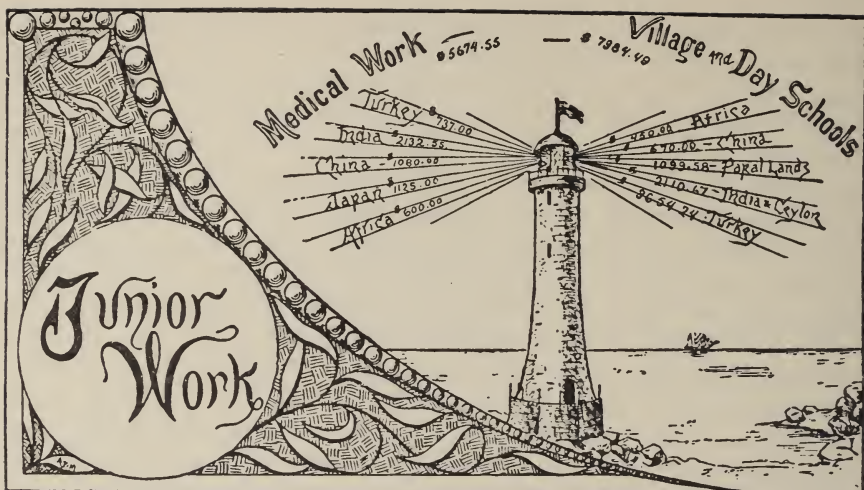
The station girls, too, in the school had their confessions to make; many came to us teachers to tell of some little thing in which they had deceived us, or had broken some rule and not confessed it. I have been in this school nearly sixteen years, and I do not remember a time when the Spirit of God has been so manifestly present, producing such blessed results, as during that last week. Many of these who confessed sin were, we believe, Christian girls, but needing to be quickened and established, and to receive more of the power of the Spirit. Some, we trust, did receive a special baptism of the Spirit, especially our native teacher. I shall never forget her face and her words on that last day of the term, as she stood in the chapel and said, "The Lord has blessed me and filled me with His Spirit, but I have something to confess,"—and there before all she confessed to two of those present that she had sinned against them in believing some foolish and wicked stories circulated about them, and she asked their forgiveness. These stories were founded on superstitious beliefs which we thought our teacher could not hold, and it is humbling to find that she did; but what years of education and even Christian teaching had failed to do, the presence of the Spirit in



the heart in power accomplished in a moment. All these beliefs have been swept away, and she wonders at herself now that she could have believed them. If these meetings had accomplished nothing more than this, we feel that we would have abundant reason to thank God for them.

As usual, most of our girls went to their homes at the close of the term. That last evening, as they were all gathered in our pleasant schoolroom for the parting meeting, Mr. Weavers gave them, it seemed to us, just the right words of counsel, of warning, of encouragement. How he urged upon them the study of the Word with prayer, assuring them that in the absence of human helpers, they would surely find here all needed guidance. His fatherly, loving words went straight to their hearts, and as they crowded around to say good-by to him there were tears as well as thanks. Their good-by to us was in the early dawn of the next morning, when they started off to their various homes, each with her sack of clothes on her head; some had a two, or even three, days' walk before them; others were only a few hours from home. A few remained to work in the vacation, and soon after some new girls appeared, runaways, who were evidently determined to come in season this time to make sure of a place, for we usually have to send away twenty or thirty girls at the beginning of each term for lack of room. But our new building, given through the generosity of the Misses Stokes, of New York, is now being built, and will probably be ready for use at the beginning of next term. It is a two-story building; the lower story is one room, probably to be the dining room for the whole school; the present dining room, in that case, will be the schoolroom for the Primaries. The upper story is to be one large dormitory for the Primaries, who now have to sleep in the schoolroom, and also for additional ones, those who now have to be turned away. There will be room, I suppose, for one hundred and fifty, at least, instead of one hundred and ten, as now, the number to which the committee limited us.

How very sad and trying it is for the missionaries in Armenia. We have been specially interested in those in Harpoot, because the girls there have for some years sent money to support a girl in our school at Inanda, and some of our girls have written to them. We sent a small contribution last year from our girls, adding something to it ourselves; and lately, at Mrs. Edwards' suggestion, a good many of the girls have worked in all their spare time for some weeks to earn money to send for the relief work. It is terrible to think of the sufferers there, while we have every comfort



- To give light to them that sit in darkness Luke 1:77 -

## FOREIGN MISSIONARY WORK IN OUR GIRLS' COLLEGES.

At our request members of four of our Eastern girls' colleges have sent the following sketches of the foreign missionary work done in them.

### MT. HOLYOKE COLLEGE.

TRUE to the spirit of Mary Lyon and the early days of the Seminary which she founded, Mt. Holyoke College is to-day doing the work for which it was established, the full development of Christian womanhood. As in the Seminary days, it is not content to labor for the women in our own country only, but is reaching out its helpful hands to women all over the world, hence the subject of foreign missions is a familiar one to Mt. Holyoke students. The consecration to, and the zeal for, this cause which inspired Mary Lyon, and which she helped to infuse into the churches of her day through the young women then under her influence, has gratefully reacted upon her institution, and the College has felt the impetus given this work by the churches in these later days, through the Woman's Missionary Societies, the Christian Endeavor Societies and other agencies, and has made steady but quiet progress in missionary zeal and enterprise. The ten years just passed have marked an increase in Christian effort and benevolence, as compared with the ten or twenty years preceding. During the whole period of its existence, sixty years, there have entered into foreign mission work, two hundred and seventeen of its graduates. Since the Seminary began to give



place to the College, nineteen have gone. During the present scholastic year, three have begun work in their respective fields; one in China, one in Japan, and one in South America. At the present time there are probably as many as fifty engaged in foreign work.

There has been a Student Missionary Volunteer Band in the College since the year 1889. Miss Grace Wilder, who with her brother, Rev. Robert Wilder, now of India, was one of the instigators of the Volunteer Movement, was a graduate of Mt. Holyoke Seminary, of the class of '83. The band has varied in numbers from twelve to twenty-six, the number of last year, ten of whom were seniors; consequently, the number is not so large this year, being eighteen. Many of the graduate Volunteers are making further preparation for their life work. A number are in medical schools, several in Hartford Theological Seminary, and one in Mr. Moody's Training School in Chicago. The band holds weekly meetings for prayer, which are marked by a deep spiritual earnestness and consecration. Until recently, a systematic course of the study of foreign mission fields was pursued, but this is now done by the Mission Study classes under the auspices of the Young Woman's Christian Association. From fifty to sixty students are thus becoming acquainted with the needs of the world and the work of the boards of the churches.

There is also a missionary society in the College, "The Mt. Holyoke Missionary Association, which is similar to the Woman's Missionary societies in the churches, and is auxiliary to the Woman's Board. It holds monthly meetings, which are attended by the College in general. Its membership is usually between fifty and seventy-five, and is composed of both students and members of the faculty. This is the oldest missionary organization in the College, and for a long time was the only one.

These various societies are departments of the Y. W. C. A., and under its jurisdiction, yet sufficiently independent to control their own interests. In the Y. W. C. A. we find the practical side of mission work, which is carried on through its numerous committees for visiting the sick, the infirmary, collecting and sending out religious literature, holding meetings in outlying districts, etc.

There has been an increase in the College benevolent contributions in recent years. Last year there were contributed for both home and foreign work, \$1,258.62. Of this amount, \$543.77 were for foreign missions. The year before last \$1,227.74 were contributed; with \$600.00 to the foreign work.

Aside from the efforts put forth by the students, the members of the faculty are always ready to counsel, co-operate with and encourage every

worthy effort made by them, and it is in the faculty that the cause of foreign missions finds its most permanent and strongest support in the College.

S. A. W.

VASSAR COLLEGE.

In 1867 a missionary society was organized in Vassar College, being at that time the only religious organization among the girls, but this was short-lived, for in the next year its place was taken by the society for General Religious Inquiry. This for the first ten years or more was largely missionary, and an active missionary interest was felt throughout the college, but in later years the interest has not been so strong, and at the present time it seems to be rather difficult to arouse any particular enthusiasm on the subject of foreign missions.

What is done now is in the hands of the missionary committee, one of the standing committees of the Young Woman's Christian Association. It is the duty of this committee to arrange for the regular missionary meetings, which once a month take the place of the usual Thursday evening prayer meeting. This year a general plan for each meeting has been made by the committee, and the girl appointed to conduct the meeting can follow this plan as she wants. At times some returned missionary talks to us.

Dr. Kimball who has been for so many years in Armenia, and who is now assistant physician at the College, has, of course, talked to us this year, and Mrs. Dale has also spoken to us on the work in the Girls' schools in Syria. During the two years before, Mr. Pitkin and Mr. Sherwood Eddy have each spoken for the Student Volunteer Movement, Miss Emma Cummings of South Africa, Mrs. Waterbury, who has charge of the young people's work in the American Baptist Foreign Missionary Society, and Dr. Root, who was in Madura under the Congregational Board, have all been here during that time.

Our contributions to foreign missions have been much smaller than those to home. Last year and this we have been sending \$40 toward the support of Miss Agnes Hill, General Secretary of the Y. W. C. A., in Madras, India. In 1894-95 and 1895-96, \$25 was sent each year, for the support of a Korean theological student. In 1895-96 Miss Cummings received \$25 for her Cape Colony College, and \$25 was sent to Dr. Kimball in Van, making \$75 for that year. This last year we have sent \$20 to Mr. Packer, for rebuilding some burned churches in Burma.

Comparatively few of the alumnae have ever devoted themselves to foreign missionary work, though in the past few years there have been a number of student volunteers in College. There is now, however only one. The only ones I have been able to find who have been on the field are Mrs. Catharine

Hale Cochran, '76, Persia (not living); Miss M. A. Whitman, '78, Japan; Miss Mary Olmstead, '80, India; Miss Anna B. West, '83, Japan; Mrs. Alice May Fenn, '89, China. It is hoped that soon an active missionary spirit will be a vital part of the spiritual life of the College.

HELEN L. WHITMAN,  
*President of the Y. W. C. A., Vassar College.*

#### SMITH COLLEGE.

Smith College has an organization of about ninety members called "The Smith College Missionary Society," which includes both home and foreign work. Meetings are held on the second Sunday evening of each month, and the attendance is better than the membership would indicate. During the past year Dr. Grace Kimball of Van, and Mrs. Waterbury, a missionary for several years in India, spoke to the students in behalf of the foreign work, and Mrs. Bainbridge, of New York, told of mission work in that city. Besides these women speakers one of our professors told us of his personal acquaintance with mission work in Ceylon. One meeting during the year is devoted to prayer for missions.

Contributions vary from year to year, but average about \$500 for home and foreign work. We support two Bible women in the East, and are educating a girl and supporting a nurse in Japan. We have two scholarships at Hampton, and send a certain sum to Bishop Hare for his work with the Indians. During the winter the New York College Settlement and the Home for the Friendless each receive a large box of clothing from our society. At Christmas time we sent a box of toys to an Indian school at Oklahoma. There are often extra collections which are not included in the \$500, which goes to our pledged work. At the opening of this college year we had a Student Volunteer Band of two. Since then one of these volunteers has left college. We have no missionary in the field now, and I know of but one Smith College graduate who has been in the foreign field, though there may be others.

#### WELLESLEY COLLEGE.

It was Mr. Durant's most earnest desire that Wellesley College should be distinguished for its missionary spirit. He was wont to say that his heart's desire would be satisfied if he lived to see the first foreign missionary go from Wellesley. Though his thought was of one who had completed her course of study, yet his prayer was answered when, at the close of the first college year, Miss Henrietta Chandler sailed for India, supported by the College Missionary Society.

This society was organized soon after the opening of the College, and has continued its work ever since, although it is no longer a separate society, but, with its chairman, treasurer, etc., is one of the committees of the College Christian Association.

Miss Etta Chandler passed away in 1879, and her sister Gertrude, a member of Wellesley's first class, that of '79, took her place. She continued to be supported by the College Missionary Society for ten years. In the spring of 1889 she returned to this country on account of her mother's health. Her mother died in the fall of 1891. In June of 1892 a charming wedding was celebrated in our college chapel, when our beloved missionary became Mrs. Wyckoff. The College Christian Association gave the wedding; it took place at 5 o'clock on the evening of Alumnae Day, and "Wellesley's Daughters gathered to it from far and near." Though no longer "our missionary" Mrs. Wyckoff is still in the work, her husband being a member of the Arcot mission, India, under the Dutch Reformed Church.

Dr. Julia Bissell, who was studying medicine in this country, was chosen as Miss Chandler's successor. She returned to India in 1894, and is established in a hospital, of which she has sole charge, in Ahmednagar, near Bombay. A good sketch of Dr. Bissell and her work, written by a member of her class and society in College, appeared in the *Wellesley Magazine* for October of 1896.

During the twenty-one years since the opening of the College, thirty-one of its students have entered the foreign work. This number includes four who have taught in the Huguenot seminaries in South Africa. Of this whole number three have passed to the higher service, and four or five have returned to this country.

Besides these, fifteen at least have taught in various schools for the negroes in the South, or in Utah, under the New West Education Society, several have taught among the Indians at Carlisle, and one in Dakota, one was in Alaska two and one-half years; five have been for a longer or shorter time in city mission work in New York or Chicago, making twenty who have engaged in various forms of home mission work. The figures given probably fall short of the actual number. Besides these, many others, as teachers, or in their own homes, are engaged in helping on the work.

The money raised during 1895-96, including a contribution for the Armenians, was not far from \$1,000. Seven hundred dollars is pledged for home and foreign missions this year. For several years the missionary society supported a city missionary in New York, and we are still caring for some of her beneficiaries. At one time it contributed to the salary of a teacher in Utah, and for a while helped pay the expenses of an Indian student at



Hampton, Va. Nearly every year, in addition to her salary, a box containing a great variety of articles, and ranging in value from sixty to a hundred dollars, has been sent to our missionary in India.

Money was raised at the College to furnish a library for the present Morning Star before she sailed on her first voyage; boxes and barrels, almost without number, have been sent to various points West and South; and for several years papers and magazines were collected for prison distribution. I am not sure that furnishing a Thanksgiving entertainment for the women at the Reformatory in Sherborn, and at the Home in Dedham, can be called strictly "missionary work," but this was done for a series of years.

There is now at the College a chapter of the College Settlement, and several of our students have resided either at the house in Boston or New York. Every year the students at the College assist at the entertainments at the Boston home, dress dolls for the children for Christmas, besides contributing a considerable sum of money.

Missionary meetings are held monthly. At most of these we have a speaker from outside, usually a missionary or some one representing the work. Attendance at these meetings is voluntary, and ranges from one hundred to two hundred or more. There are two classes for missionary study; average attendance this year, fifteen.

There are at present four Student Volunteers. These constitute a "Volunteer Band," and hold meetings weekly. Number of volumes in missionary library: Periodicals (bound volumes) 282; books, largely missionary biographies, 160.

MARCIA CLARKE.

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## FOR CHILDREN'S MEETINGS.

### HOW CHILDREN WORSHIP IN CHINA.

DECORATE the room with all the Chinese articles you can collect,—pictures, flags, screens, umbrellas, fans, and idols, or pictures of them,—before which incense sticks should be burning. Have all the descriptions given by the children in the first person, as if they were Chinese and had taken part in this worship. Let them tell of "Confucius and his Son," *Missionary Herald*, May, 1889; "Festival of Grandmother Goddess," *Missionary Herald*, February, 1892; "The Idol of Flesh," *Missionary Herald*, July, 1883; "Chinese Stories," *Missionary Herald*, August, 1884; "A Gala Day in China," *Missionary Herald*, November, 1888; "Worship of Fairy Fox," *Missionary Herald*, May, 1892; "Chinese Sunday," *Missionary Herald*, October, 1892; "\*Gods that will Burn," *Dayspring*, January, 1883; "\*Helpless Gods," *Dayspring*, August, 1883; "Women's

Prayers in China," *Dayspring*, September, 1883; "\*Kitchen Gods," *Dayspring*, December, 1891; "\*Ride of the Rain God," *Dayspring*, June, 1886; "How Men become Gods in China," *Dayspring*, July, 1886; "\*Hog Worship in China," *Dayspring*, July, 1888; "Little Hop Wang's New Year," *Dayspring*, January, 1890; leaflet, "\*Chih, the Little Chinese Girl," 2 cents.

Starred material, 12 cents.

#### GENERAL QUESTIONS.

1. In how many parts of China has the American Board missions?
2. Name one missionary in each of these sections.
3. From what part of their country do most of the Chinese in America come?
4. What is China's greatest curse?
5. What is being done to deliver the people from this curse?
6. What Boarding Schools in China are supported by the Woman's Board?

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## Scraps from our Work Basket.

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VOICES FOR SERVICE. "Doth not wisdom cry? and understanding put forth her voice?" (Prov. viii. 1.) "My lips shall utter knowledge clearly." (Job xxxiii. 3.) "With my mouth will I make known thy faithfulness." (Ps. lxxxix. 1.) Can we impress upon the women of our societies the importance of voice cultivation? Who has not gone to a Presbyterial meeting eager to hear some well-known missionary, and only seen that her lips were moving? In our own society we have a most excellent treasurer, not a word of whose reports ever reaches her audience. Now that the meetings are so large as to be held in churches, I believe that two thirds of the women present cannot hear the speakers. I was unable to attend a recent meeting, and received the following account of it from those who were present: "Who were elected officers?" "I don't know,—we couldn't hear the report." "Who presided?" "Mrs. ——. She was almost inaudible." "Was Dr. ———'s address good?" "Yes, fine, though he spoke indistinctly; but I never saw a lunch so perfectly served. It was delicious; and they gave us each a carnation!" To what end is so much trouble, and labor, and expense, if not to feed our minds and souls? There are a few noble exceptions among our



women of those who speak without effort, clearly and distinctly. All can do it. It is an art requiring cultivation ; let us try to attain to it.—*Woman's Work for Woman.*

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental ; it is put in the forefront of our religious duties.—*Rev. T. L. Cuyler, D.D.*

SURELY this of all times is not the time to disbelieve in foreign missions ; surely he who despairs of the power of the gospel to convert the world to-day despairs of the noontide just when the sunrise is breaking out of twilight on the earth.—*Phillips Brooks.*

CHINESE WOMAN'S MISSION-ARY SOCIETY. The Woman's Missionary Society of Foo-chow has existed for about three years, and has seen a steady growth from the first. One of the missionary ladies is treasurer, and the natives seek the advice of the missionaries, otherwise the society is under Chinese control. Each member of the society is a committee to do Christian work whenever and wherever the opportunity presents itself. One faithful sister, Mrs. Gong, over fifty years of age, while busy sewing during the day, finds time to read a chapter, or converse about the truth with her neighbors. One of these is an old woman over eighty, who, when younger, often came with a company of women to hear Mrs. Hartwell tell of Jesus' love. Not long ago Mrs. Peet and Mrs. Gong went one Sabbath afternoon to talk and read with the women of the street where this old woman lives. Meeting her, so lame, and nearly blind, and deaf, they began to speak of the Master. At first it seemed as if she could not grasp the meaning of their words, but gradually her mind opened, and she told them her story—how long ago she had planned to become a Christian, but an ignorant woman had told her that the foreigners would take away her tables and idols, and send them to a foreign country. Because of this she was afraid, and did not give herself to God. Mrs. Gong has since been to visit her almost daily, and her neighbors bear witness that she is receiving the "bread of life." This is only one instance of many that could be related. Many of the women are unable to leave their homes, but try to speak of God's love to those whom they meet in their own houses. The society has been quite successful in raising funds. During the past year they have supported a young woman in an outstation who does Christian work among the villagers, in addition to teaching a day school. They have also supported the teacher for the woman's station class at Ha-Puo-Ga, besides

meeting the traveling expenses of some of the pastors wives, or Bible women, when they visit homes in the more remote suburbs or go to examine the day school referred to above.—*Miss Newton, in Annual Report of the Mission.*

**A STOLEN VISIT.** A young widow accompanied by her mother appeared at my door a few nights since. She has long been shut up in her home, and I was greatly surprised and delighted to see her. “How were you able to get away from home?” was my first question. “It has been so long since I have had prayer in my house, and I was so hungry to hear something more about the Lord, I thought I must come to you; so I told the people in the house I was going to visit God, and they thought I was going to Meenachi’s temple, and let me go. Then my mother showed me where to come.” And so we got our Bibles and spent an hour, which was truly like a visit to God, in the fellowship of Christ.—*Miss E. M. Swift, Madura.*

**DR. BARROWS IN INDIA.** Reports came to us from the missionaries of India and from the English newspapers of that country of Dr. John Henry Barrows’s uncompromising defense of evangelical Christianity in his seventy and more lectures delivered in Bombay, Madras, Calcutta, Lahore, Agra, Ahmednagar, Poona, and elsewhere. Doubtless the criticisms of the Parliament of Religions by some missionaries, and the entire misunderstanding of many of the foreign delegates as to the real mood of their American audiences, led Dr. Barrows to define his own position more carefully than he might otherwise have done. In an interview with Dr. Barrows, published in the *Hindu* of February 8th, the American visitor, while perfectly courteous to his native interlocutor, is also refreshingly frank. He says that popular Hinduism has filled him with pity and distress. “The hideous idolatries which I have witnessed in many places appear to me thoroughly debasing to the people. I know what excuses and explanations are offered by the pundits. I am sorry that they think the degrading worship is fitted to an unenlightened population. I am sorry that they do not cherish a loftier faith in the possibilities of the common mind. Even granting, which I do not, that idolatry is fitted to national infancy, three thousand years of idolatry constitute too long a period of childish enslavement. Christianity in three hundred years swept away, in large measure, the degrading forms of Greek and Roman polytheism. I know that there are hundreds of brave-hearted reformers in India who are hoping and working for the spiritual uplifting of the people, and I wonder that hundreds of thousands of educated Hindus do

not devote themselves to a similar noble task. In Western Christendom it is believed that the lowliest and most ignorant are worthy of the best illumination, and the preaching of the gospel to the poor has wrought some of the chief marvels of Christian history." In reply to the question, "If it were given to you would you like to live the simple life of India?" Dr. Barrows says: "I am not sure that I understand what is meant by 'the simple life of India.' If it means the half-clothed distress, the pitiful hunger of the many millions who generally live in mud hovels without the comforts which are enjoyed by some of the aboriginal tribes of North America, I should neither like it for myself nor for the poorest and most abject people of Europe and America. . . . I look upon the simple life of the naked mendicant and the dirty fakir as neither an ornament nor a credit to religion and humanity." In this connection it is edifying to read the utterances of Swami Vivekananda, who has at last reached his native shores, and is giving his countrymen the benefit of his observations in the Occident. He says that while "the vagabond in India is contented to receive readily what he is given readily, and lives a peaceful and contented life, the vagabond of the West turns robber, the enemy of society, and necessitates the organization of police, jails, and botheration of that sort. Poverty there must be so long as the disease known as civilization exists, and hence the need for relief." As Vivekananda himself poses as a mendicant monk, he would probably be slow to discover that laziness has quite as much to do with Western vagabondism as civilization!

G. H. C.

**CONTRIBUTIONS FOR THE MONTH.** It is with much gratitude that we report the contributions for the month ending April 18th, as \$1,557.17 more than for the same month in 1896. This makes the increase for the first half of the year, \$3,630.53. The legacies are at present \$9,008.36 less than last year. This makes it necessary that such definite plans be made for the summer months as to insure, if possible, a continuance of the advance in contributions.

**THE EVANGELIZATION OF RUSSIA.** One of the greatest problems of the twentieth century will be the evangelization of Russia. At present no country on earth is farther removed from toleration. But her hermit exclusiveness cannot long withstand the progressive spirit of the age. The pressure is becoming very great, and the obstructions must give way. When once open to the free proclamation of the Gospel it will be one of the most fruitful in spiritual results of any country on earth. Already the Bible is being widely distributed among the people, through the agency of the British Bible Society, which spends one seventh of its income for that

purpose. The peasantry of the country read the New Testament with great interest, and even embrace and kiss it as though it were a living personality. The people have great reverence for sacred things, and are readily led into a true spiritual experience. A few years ago Lord Radstock, of England, visited Russia, and led Count Korff and Colonel Pashkoff into a rich religious experience. They, in turn, led others into the light, but were soon arrested and banished. Many of their converts still hold out, and the good work goes on in a quiet way. Then there are the Stundists, numbering about 250,000, who, sorely persecuted, are not only continuing to exist, but growing in numbers and influence. They are sometimes called the Methodists of Russia, and are a very spiritual people. Here is a description given by an eyewitness of a religious service: "They salute each other with handshakes and embraces; the men kissing the men, and the women the women. Then they sit down, the men on one side, and the women on the other. The elder takes his place at the table and gives out a chant. He then reads and explains a chapter in the Bible, and gives an opportunity for anyone else to add a word of explanation. Women are not permitted to teach, but following I. Cor. xi. 5, they are permitted to pray in meeting. After several hymns and prayers the elder closes the service with a sermon." When the doors of the empire are thrown wide open, as they will be early in the twentieth century, these Stundists will be ready to give a hearty welcome to our Bulgarian Methodists. Perhaps the Lord has stationed us in Bulgaria that we may enter Russia as soon as the door is ajar.—*Dr. A. B. Leonard, in "The Gospel in All Lands."*

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#### EXTRACTS FROM RECENT LETTERS.

FROM MISS MARY MORRILL, PAO-TING-FU, CHINA.

MISS MORRILL writes, under date of December 7th, from Ch'ing liang Chêng, an outstation of Pao-ting-fu, where she had been holding a station class for three weeks, living among the Chinese women, wearing the Chinese dress, and learning to do without many comforts, for the sake of teaching these hungry hearts more of Jesus. She gives a very interesting account of a communion service: "Before I came away (from Pao-ting-fu), Mr. Ewing planned about the appointments for preachers. Pastor Mêng was to come down and administer the communion, and as they had not received it for some time, I thought there should be a preparatory service. I sent my man Friday round to tell the church members that there would be a prayer meeting Saturday evening. I expected Pastor Mêng to lead the service, but he didn't come, and I led it myself. There were only twelve or thirteen present, but every one took part. Very often, when helpers come down here to preach, they leave Pao-ting-fu early in the morning, and get in on



time for service. I concluded that was the pastor's plan, but imagine my dismay when at eleven o'clock there was still no sign of him. I looked at the good number of women around me who had come in to see their friends in the class, and at the twenty-five men, or more, in the outer room, and I decided something must be done. I made a retreat into my little room, and found some notes I had been making on the verse, 'They took knowledge of them that they had been with Jesus.' Now, I have not been set apart for the ministry, so I talked my first lay sermon, not without some trepidation. Fifteen minutes after we had concluded with some volunteer prayers, Pastor Mêng came in, smiling. To quote his own words, 'it was a case of a very big man and a very small donkey.'

"He evidently thinks foreigners are never without resources, for he came a little later and asked if I would prepare the elements for the communion service. He added calmly, 'I bought some raisins yesterday, but I came off without them. Can you do anything?' Of course I had no raisins, but I dissolved some apple jelly, and prepared the bread. I had to use towels for a tablecloth, and my agate ware traveling dishes for the service; but I arranged everything as nicely as I could, being very anxious to have the women feel what a sacred and beautiful thing it is to obey our Saviour's last command. Before the service two women were examined for baptism, and three for probation. All were accepted, and the service went on. It was late before the communion began, but the outside women were very quiet, and no one went out until it was over. The little room was cold and dark, but I do not think there was a thought of anything else but deep thankfulness that, no matter how humble our surroundings, five souls were born into His kingdom, and He was truly in our midst. It seemed to me as though in that hour He took away all my weariness and little anxieties as to whether I had fulfilled the new duties rightly or not; I knew I had tried to do them for Him.

"In this branch of our church the men far outnumber the women, and it was a pretty sight when the men came forward after service, and making very low bows, said, 'Ta hsi, ta hsi,' that is, 'Great joy!' The same expression is used at weddings and on the birth of a son. They were telling me that it was my 'great joy.'"

FROM DR. ROSE A. BOWER, BAILUNDU, WEST CENTRAL AFRICA.

Day-school hours are from half past one to four in the afternoon, and dispensary hours from four till dark. . . . It was decided at our annual meeting to charge a small fee for medical treatment to the natives as far as practicable. I find they all receive it as the right thing, and recognize that our charges are a mere trifle compared to those of their own native doctors. It also has the effect that only those come who really feel the need of medicine. They have before this often come with some excuse to get the bottle or tin cup containing the medicine, their illness being only a pretense and a sham. They all have quantities of coin to waste in making beer and getting drunk, and surely they can give some of their coin for medicine. . . .

I have been asked how these people received the Gospel. In one way too easily. They are always ready to say "the words are good and right, and

we *tava*; or accept them"; but it is an acceptance of the mind and not of the heart. We often go through the villages on Saturday afternoon and invite the people to church services on Sunday; and one and all will say, "Yes, we will come," when mostly they have no intention of coming. They like to give us the answer that they think we would like, and if we remind them afterwards of their promise they have a ready excuse on their tongues, usually a falsehood also. Some of them are really true believers; but for many it is hard to get rid of the hosts of spirits that are so real to them, to see that there is only one true God, and to feel their sinfulness.

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## Our Work at Home.

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### GOD'S PROMISES THE FOUNDATION OF OUR MISSIONARY WORK.

A MEDITATION.

MRS. C. H. DANIELS.

"WHY do the heathen rage, and the people imagine a vain thing? Why do the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed?"

"O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever?"

Did the Psalmist, looking out into the world of his time, and onward into Messianic days, gaze also far beyond, with prophetic vision, into this age which we call ours? If he lived and wrote to-day, the same questions might appropriately fall from his pen. God's children still ask them in their meditative hours. Perhaps, considering the elevation of our standpoint above that of the ancient Psalmist, we realize as much as he a raging of heathen and the vain imaginations of the world. We ourselves have beheld some rulers taking counsel together against the Lord and his Anointed.

There are even now adversaries who reproach, enemies who blaspheme. Did not the Anointed himself say something like this? Yes; here it is, in Matthew's Gospel,—a prophecy from the King concerning his own kingdom,—truths so mysterious and so solemn that he takes his chosen cabinet apart and speaks them privately in their ears: "False Christs deceiving many, wars and rumors of wars; but the end is not yet. Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places; but these are only the beginning of sorrows. After that, you (my chosen ones, my co-laborers in this kingdom) shall be set upon with persecutions and death, and shall be hated of all nations for my sake. There shall even be feuds and jealousies within my Church, and because iniquities shall abound the love of many shall wax cold." O Master, that thou must needs look forward to



such apostasy on the very eve of thy mighty sacrifice for the world! Hate repaying love,—such was the picture before thy dying eyes; for “all these things must come to pass.”

But it was no time-serving monarch who was obliged to admit the intervening reign of Evil before he could have his turn. Nay, he spoke in majestic calmness, conscious of power which was to prevail everlastingly, when Satan and all his host should long since have passed their brief day of permitted triumph. And so he could add, that day on Olivet's slope, notwithstanding, “See that ye be not troubled. The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.”

“See that ye be not troubled!” That word connects us back to the Psalmist, who exhorts, “Fret not thyself because of evil-doers.” Are we asking “Why?” “How long?” From calm heights the Lord Jehovah puts aside the questions, as mothers necessarily put aside the useless queries of their eager little ones, while with loving tact they lead the thought into safer channels. So a motherly, tender touch falls upon our unquiet hearts as the Divine voice speaks, not in answer to our querulousness, but appealing to the better nature: “Be still, and know that I am God. I will be exalted among the heathen. I will be exalted in the earth.” It is enough. We do know that thou wilt be exalted in the earth one-day, and our hearts will be still,—still of distrust, still of complaint, still of impatience, still of discouragement.

What more could be done than the Lord hath done to undergird this great missionary enterprise which he intrusted to his Church? Promises multitudinous form its enduring support. And the word of God is “yea and amen.”

There are the promises concerning the triumph of Christ and the glory of his kingdom, one day to fill the earth. The psalms and the prophecies teem with their richness. Seers of old were led by the Spirit to mountain tops of vision, whence they beheld the completed work,—a world redeemed from sin, and re-established in purity, righteousness, judgment, and mercy. Poor human language was feeble to express the beauty and the glory which these favored seers were shown by God. And yet we count their descriptions the sublimest poetry ever written.

Not alone the outlines of this fair, new kingdom, but even distinct features appear in these apocalypses found in psalms and prophecies; the lands and peoples who are to “flow together,” the special consideration afforded to Gentiles, and the characteristics of the new life to be enjoyed.

It will be for the spiritual quickening of our souls to study anew these fertile prophecies of Christ's blessed triumph. It will be for our increased faith in ultimate victory, and the more, because as we read we can say, here and there, “Thus and thus hath the Lord fulfilled already.” Is that which remains more difficult? We enter into the largeness of the full promise to-day, claiming even now the world for Christ. The warfare of the Church militant with the world, the flesh, and the Devil, is warfare for a victory pledged in advance by a covenant-keeping God.

In searching among these foundation stones of Promise, we come upon many a precious word of encouragement for tired and troubled workers.

The "Fear nots" of the Old Testament, with their accompanying promises, are sufficient to require a separate heading in the concordance. To these the Master added his tender word, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The "little flock" of those days was twelve, rather eleven men. To-day the force of workingmen and workingwomen numbers its hundreds of thousands, doubtless. Angels only can keep the count. Our missionaries in little squads here and there among vast areas of peoples, must realize that the Christian Church is still but a "little flock." We gather our forces in the home churches, and, thinking of the multitudes who pass by or never come our way, we sadly reckon the laborers as still a "little flock." Christ's "Fear not" is for you, dear missionary sister, beset by fears, sometimes, within and without; even to you shall the kingdom be given, by your Father's own good pleasure. And if we have your spirit of sacrifice and consecration to make us likewise faithful laborers, then the promise is also to us.

If there is one personal promise which shines from pre-eminence, it is that word of Christ which only an omnipresent God could utter, "Lo, I am with you alway!" Notice its connection. It is quoted often as a promise of comfort in loneliness, in sickness, in trial; and, indeed, is rightly so appropriated. But the Lord spoke these words in direct attachment to his command, "Go, preach the gospel to every creature." "In your going and preaching I will be with you alway, even unto the end of the world." With such special girding about of the missionary enterprise, how secure it is against every foe! Thus supported by the Master's presence, every worker, even the Feeble-Minds, the Ready-to-Halts, the Fearings, and the Despondencies, may keep a brave heart and a cheerful face. Serenity holds peaceful sway where the Master abides, and the promise of victory is in the strength he imparts.

Meditation lingers with pain of heart over one phase of the missionary endeavor. It seems as if a strong, cold clutch from a great worldly monster were laid upon the Church of Christ. Again, it is as if a ruling evil spirit had measured out a sleeping potion, and administered it to members in Christian churches, while he, in demonic glee, rejoiced at just so much more time gained for himself on earth. The cries of stirring nations for a helping hand seem to have lost their poignancy ere they reach across the waters. Only ears kept sensitive by communion with the Lord, can hear such cries. The fact that the continent of Africa still contains in this enlightened age vast areas of unexplored country teeming with millions of wretched savages—this fact, of itself alone sufficiently serious to call forth serious action, is not impressing the Church apparently by more than a finger pressure. Is it nothing that hundreds of devoted missionaries, able men and women, the best we have to send, have been adopted and sent by the churches, and now stand in jeopardy, indifferently supported by those to whom they have the right to look? It is not strange that to some of these faithful ones, in their perplexity and pain, should come the thought which has been expressed, "Are not the churches at home satisfied with our work as well as they once were?"

Satisfied with your work? The Church of Christ in America doesn't know

enough about it to be either satisfied or dissatisfied. She is busy about other things. God forbid that we should presume to put our churches into one grand condemnation, because the missionary societies stagger and Christ's kingdom suffers delay. We pass no judgment. We, you who read and I who write, are parts of these churches, and may God alone judge us all.

Somehow the great missionary purpose with which the Christian Church was organized is not possessing and thrilling the Church to-day. How long before the Spirit shall be felt quickening us all through this land to keen perceptions, to earnest zeal! Such an inspiring, soul-filling purpose this, to regenerate the world! Only just this vast purpose can satisfy the Church, and furnish the food by which she shall expand, and flourish, and glow with joy.

This glorious Church which we love, whose praises we sing, the strongest organized body on earth, this Church is languishing for want of the great missionary purpose, the outgoing, outgiving spirit, which cannot stop short of complete victory. There are promises for these churches all, given by the risen and glorified Lord, to those seven churches which were types of all others to come. The shining One is walking among the seven churches, and he bears in his hand seven stars, which are the personalities of the seven churches. He speaks an individual, special commendation, warning, and promise to each church so intimately dear to his heart.

Those seven "Overcomes," with their attached promises, what sources of inspiration to every church to overcome lukewarmness, worldliness, false doctrines, poverty of spirit! There was a great mission for those early churches just emerging from heathenism themselves, a mission in which Paul set the example. There is a mission before the churches of our time no less broad, no less urgent. And the Son of man walks in the midst of us with majestic personality, his voice as the sound of many waters, commending, warning, urging, promising glorious rewards of everlasting life, the new name, power over the nations, white garments of purity and victory, open confession by Christ before his Father and the angels, and a place with him upon his throne.

We meditate upon this in humility of heart; we must all pray about it, for the Church to awake and put on her beautiful garments; for the Spirit to be poured out upon all flesh; for the kingdom to come in power. And in prayer, and in work alike, the rich, strong promises of the eternal God support us all round about.

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#### OUR BOOK TABLE.

*The Sister Martyrs of Ku Cheng: Memoir and Letters of Eleanor and Elizabeth Saunders, of Melbourne, Australia.* By D. M. Berry, M.A., Canon of Melbourne. Published by Fleming H. Revell Co. Pp. 308. Illustrated. Price, \$1.50.

The first thing that attracts the eye on opening this book is the faces of three women. The noble countenance of the widowed mother forms the center of the group, and the bright, alert faces of the two young girls bend lovingly toward the older face.



Before becoming acquainted with the history of these women, one lingers over the picture, and while reading the graphic letters which these young girls send back to their mother, one turns again and again to look at their faces. In 1889 the founder of the China Inland Mission, Mr. Hudson Taylor and his assistant, Mr. Beauchamp, made a visit to Australia, and their account of Gospel work in China so roused the interest of these ladies that they gave themselves to the work there.

The mother could not accompany her daughters, although she hoped to join them after disposing of her property in the suburbs of Melbourne, and for some time it was a question whether mother and daughters could bear the separation from each other; but since their brief service has ended in martyrdom, the mother sees the reason for her delay in the fact that if she had gone too, these letters would never have been written.

On the 15th of October, 1893, the mother and daughters took a final leave of one another in the harbor of Brisbane. The watchword between them was, "Jesus only;" and as if by mutual consent no tears were shed at parting.

With a slender thread of connecting narrative the book is entirely made up of the journals and letters written by these brave young girls for their mother's eye alone.

There is something very charming in the perfect naturalness and spontaneity of these letters. These two consecrated young workers are "real girls." They write about being "nearly dead," and about people being "awfully good" to them, and about some of their new experiences as "perfectly horrid," and it is pathetic to read of their longing for home and for mother-love as they struggle with a strange language in the midst of strange scenes. One of them says: "Really it is wonderful the way the Lord can give one power to get over the minor disagreeables of life. Imagine us eating rice and milk for breakfast, and thoroughly enjoying it. Of course we had other things, such as eggs and bread, but we had tea instead of coffee. Now, if there is one thing on this earth that used to make me feel ill, it was tea for breakfast. I have got not to mind it at all. With every trial He makes a way to escape, and Mr. Stewart says that the best way to eat when you have something nasty, is to count thirteen times one, etc., and you get so interested that you forget the taste of the stuff you are eating. The recipe for eating slugs is to put the slug into your mouth and say 'Amen!'" They discover early in their work the inspiring fact in all woman's work for woman that "there is no way for men to reach the women in China, and until the women are reached there is not much good in getting hold of the men, because the children are what their mothers make them." In another letter to the absent mother the younger sister writes: "So near in God's love, and yet so far away. How I long to rest my head on your shoulder just for one minute. Is it very weak-minded? I have said nothing about its being my birthday, although they are all so kind, and I love them very much, still I preferred to enter on my twenty-first year alone." The sisters learn the language with surprising rapidity; they adopt the native dress after the fashion of those who join the China Inland Mission; they bear all their privations with cheerful courage, and so their brief eighteen months of ser-



vice slips away, and then comes the swift translation through the cruel gates of martyrdom into the celestial city.

This book should be an inspiration to every young girl interested in missions, and should rouse an interest where it does not exist.

A lecturer from this country chanced to be in Melbourne when a memorial service was held in the great cathedral of that city for these martyred sisters. He was one of the three thousand who thronged that building to do honor to their memory. It was a most solemn and impressive occasion. There were eleven victims of this savage outbreak, most of them women and children. Miss Hartford, of the American Methodist Mission, escaped most miraculously, and she has since been in this country.

It is said sometimes that in these days it does not mean much to be a foreign missionary. But the massacre at Ku Cheng shows the possibilities that await those who count not their lives dear unto them. G. H. C.

*Ratanbai: A Sketch of a Bombay High-caste Hindu Young Wife.* By Shèrantibai M. Nikambè, with a preface by the Lady Harris, C.I. Published at London, 1895.

This is a little book of less than one hundred pages. It is written by the wife of a native pastor of Bombay, who has a school for high-caste girls which was started in November, 1890, with five pupils. Lady Harris says: "Ever since her school has been started the young wives, widows, and grown-up girls of the high-caste community have taken advantage of it. Young mothers have come, too."

This is the story of one girl, and gives the details of her daily life, and the difficulties that a high-caste Hindu girl meets in gaining an education.

#### SIDE LIGHTS FROM PERIODICALS.

*Lippincott's*, May: "Earning a Living in China," by Dora E. W. Spratt.

*Frank Leslie's Popular Monthly*, May: "A Glimpse of Life in India," by R. Blechenden.

*Harper's*, May: "White Man's Africa, Part VII., The White Man's Black Man," by Poultney Bigelow.

*Review of Reviews*, "The Crisis in the Orient."

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#### TOPICS FOR AUXILIARY MEETINGS.

*June.*—An Hour in the Mexican Field. See LIFE AND LIGHT for May.

*July.*—God's Promises the Foundation of the Missionary Structure.

*August.*—A Voyage in the Morning Star.

*September.*—An Hour in the Austrian Field.

*October.*—The Personal Factor in Mission Work.

*November.*—Thank-offering Meeting.

## GOD'S PROMISES THE FOUNDATION OF THE MISSIONARY STRUCTURE.

### TOPIC FOR JULY.

This topic gives opportunity for an interesting promise meeting. 1. As an exercise it would seem that every voice in the room might be heard in either reciting or reading a promise, as many as possible relating to the Gentiles. It might be well for the leader to bring with her a number of promises to supply those who are not prepared to give them. 2. Let some one take a Historical Sketch of some one mission and trace out the fulfillment of promises in the history. 3. Let the same be done in the life of some native worker; as, for instance, the life of Yona in Africa [Eze. xxxvi. 25, l. cl. 27]. See leaflet "Umcutwa and Yona;" price, 10 cents. 4. Let some one take a file of LIFE AND LIGHT for 1895 or 1896 and mention fulfillment of promises, as Ps. xxxvii. 5 for the article, "The Present Outlook in Foochow," August, 1896; Ps. cxxvi. 5 for "A Glimpse at Mission Work in Ahmednagar," April, 1896; Is. xxxii. 20 for "A Day in a Missionary's Home," May, 1896, etc. For fulfilled promises as to answered prayer see pamphlet, "The Place Occupied in Missionary Work by Prayer," by Rev. E. K. Alden. The monthly Leaflet on the subject is by Mrs. S. B. Capron.

All references may be obtained from Miss A. R. Hartshorn, No. 1 Congregational House.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from March 18, 1897, to April 18, 1897.*

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	LEGACY.
<p><i>Maine Branch.</i>—Mrs. C. C. Chapman, Treas. Bridgton, Aux., 15; Bucksport, A Friend, 5; East Fairfield, Good Will Farm., M. C., 1.60; Madison, Aux., 5; Portland, Bethel Ch., Aux., 3, M. C., Annie C. Fairman, 1, Willie S. Hardy, 1.25, Second Parish Ch., C. E. S., 10; Richmond, Ladies, 2.50; Scarboro, W. M. Soc., 10, Silver Cross Circle, King's Daughters, 5; Sedgwick, A Friend, 1; Westbrook, Aux., 14; Yarmouth, Aux., 2.28,</p>	<p><i>Concord.</i>—Legacy of Mrs. Esther W. Perkins, Lyman D. Stevens, Trustee, 355 16</p>
76 63	
Total, 76 63	
NEW HAMPSHIRE.	VERMONT.
<p><i>New Hampshire Branch.</i>—Miss Abby E. McIntire, Treas. Amherst, L. F. B., 50; Atkinson, Miss Abigail L. Page, 12.50; Exeter, Aux., 9; Hampton, Aux., to const. L. M. Miss Maria Perkins, 25; Henniker, M. D. W., 5; Jaffrey, C. E. S., 4.37; Keene, Second Ch., C. E. S., 10; Lyme, with prev. contri. to const. L. M. Mrs. Deborah T. Sawyer; Lyndeboro, Aux., 8; Nashua, Aux., 35, First Ch., Prim. Class, S. S., 5; Nelson, C. E. S., 1.40; Portsmouth, Rogers Circle, 40,</p>	<p><i>Vermont Branch.</i>—Mrs. C. H. Stevens, Ass't Treas. Barnet, Aux., 3; Barton Landing, C. E. S., 10; Berkshire, East, C. E. S., 5, Jr. C. E. S., 3; Brattleboro, West, Aux., 15.22; Highgate, C. E. S., 2; Manchester, Aux., 25.86; Morrisville, United Workers, 15; Putney, Mrs. A. S. T., 5; St. Johnsbury, South Ch., Jr. C. E. S., 5; Waitsfield, Home Circle, 5; Johnson, Legacy of Mrs. Hannah W. Hill, 700,</p>
203 27	794 08
Total, 203 27	Total, 794 08
MASSACHUSETTS.	
<p><i>Andover and Woburn Branch.</i>—Mrs. Chas. E. Swett, Treas. Bedford, Golden Rule Soc., 1; Lexington, Aux. (of wh. 25 to const. L. M. Miss Annie L. Muzzey), 26; Lowell, Miss J. L. Hitchcock, 4.40, Kirk St. Ch., Aux., 45; West Medford, Jr. C. E. S., 5,</p>	<p><i>Barnstable Branch.</i>—Miss Amelia Snow, Treas. Falmouth, Jr. C. E. S., 3; Sand- wich, Aux., 11.50,</p>
81 40	14 50

*Berkshire Branch.*—Mrs. Chas. E. West, Treas. Adams, Aux., 17.35; Canaan Four Corners, Fetaux Circle, 20; Dalton, C. E. S., 20; Hinsdale, Aux., 20.95; Housatonic, Aux., 12.15; Lee, Miss M. E. Gibbs, in memory of Mrs. N. Gibbs, to const. L. M. Mrs. Juliet Shannon, 25; No. Adams, Aux., 160; Pittsfield, First Ch., Aux., 29.75, So. Ch., Aux., 35.08; So. Egremont, Aux., 40; Stockbridge, Aux., 10.50, Mrs. Wm. Nettleton, 20; West Stockbridge, Aux., 13.50, 424 28  
*Boston.*—A Friend of Missions, 8 00  
*Essex South Branch.*—Miss Sarah W. Clark, Treas. Lynnfield, So., Aux., 13; Marblehead, First Ch., C. E. S., 10; No. Beverly, M. C., 8; Peabody, So. Ch., Aux., Mrs. Geo. A. Hall, 30, 61 10  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Buckland, M. C., 5; Greenfield, Aux., 15.56; Northfield, Aux., 23; Orange, United Helpers, 3.57; Whately, Jr. Aux., 10, 57 13  
*Hampshire Co. Branch.*—Miss Harriet J. Kueclaud, Treas. Amherst, Aux. (of wh. 75 to const. L. M.'s Miss Caroline P. Allen, Mrs. Marshall Henshaw, Mrs. Helen Magill), 151.37; Hatfield, Aux., 8.55; No. Hadley, Aux., 15; Southhampton, Sunshine Band, 8.23, C. E. S., 10; Williamsburg, Aux., 6, 199 15  
*Lowell.*—E. W. M., 10 00  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Marlboro, Aux., 7; Milford, Aux., 48.50; Sherborn, Pilgrim Ch., C. E. S., 5; Wellesley, Wellesley College, 200, 260 50  
*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 10; Brockton, First Ch., 5, Aux., 100; Chiltonville, Aux., 6; Cohasset, Aux., 18; Duxbury, Aux., 5; Holbrook, Aux., 20; Marshfield, Aux., 7, Golden Rule Band, 10; Plymouth, Aux., 24.15; Quincy, Aux., Th. Off., 18.57; Randolph, Miss Abby W. Turner, 100, Aux., 40, M. C., 10; Scituate Centre, Willing Workers, 10, East Weymouth, Aux., 25.62, C. E. S., 10; North Weymouth, Pilgrim Ch., Aux., 8.80, Y. L. Miss. Circle, 75; So. Weymouth, Old So. Ch., Aux., 4.25; Whitman, Aux., 5, 512 39  
*No. Middlesex Branch.*—Mrs. Elizabeth Hunt, Treas. Acton, C. E. S., 3 00  
*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Attleboro, Aux., 10.15, Second Ch., S. S., 40; Berkley, Ladies' Cent Soc., 13; Fall River, Aux., 330, Willing Helpers, M. C., 40; Middleboro, Central Ch., C. E. S., 10, 443 15  
*Phillipston.*—Mrs. Mary P. Estey, 1 10  
*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 20, Mrs. W. W. H., 5; Auburndale, Aux., 11, Mrs. Geo. M. Adams, 20, C. E. S., 10; Boston, Berkeley Temple, Aux., 58, Hope Chapel, S. S., 25, Mount Vernon Ch., Aux., 35, Old South Ch., Aux., Mrs. Mary E. Hall, to const. herself L. M., 25, S. S., Kindergarten class, 5, Park St. Ch., Ladies, 1.62, Aux., 249.91, Union Ch., Young Ladies, Aux., 40; Brighton, Jr. C. E. S., 5; Brookline, Harvard Ch., Aux., 25; Cambridge, First Ch., Aux., A Friend, 10; Dorchester, Second Ch., Y. W. Aux., 105, Village Ch., Aux., 88; Everett, Mystic Side Ch., Aux., 1; Jamaica Plain,

C. P. S., 5, Daughters of the Covenant, 20; Newton, First Ch., Aux., 60; Newton Highlands, Aux., 6.91; Roxbury, Eliot Ch., Aux., 30, C. E. S., 7.78, Immanuel Ch., Aux., of which 25 from Mrs. J. F. Fisher to const. L. M. Mrs. A. H. Porter, 43.81, Jr. Aux., 40, Walnut Ave., Jr. C. E. S., 21; Waltham, Trin. Cong. Ch., Aux., Mrs. M. T. Goodrich, 3, C. E. S., 5; West Roxbury, Aux., 35, 1,017 03  
*Worcester Co. Branch.*—Mrs. Minnie D. Tucker, Treas. Barre, 10; Fitchburg, Mrs. J. L. Perkins, 2; Gardner, Aux., 28.25; Ware, Aux., 45; Webster, C. E. S., 2.75; Westboro, Aux., 34.25; Whitinsville, 110, Miss Helen L. Abbott, deceased, 25; Worcester, Central Ch. and Friends, 38, Prim. Dept. S. S., 30, Old South Ch., 17, C. E. S., 10, Plymouth Ch., 15, Aux., 25, Union Ch., Aux., 67.46, A Friend, 5.40, 465 11  
 Total, 3,557 74

## LEGACIES.

*Boston.*—Legacy of Mrs. Hannah Greenwood, Thos. Weston, Trustee, 880 00  
*Worcester.*—Legacy of Mrs. Rebecca B. Estabrook, G. Henry Whitcomb, exr. 1,250 00

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. G. E. Luther, Treas. Barrington, Bayside Gleaners, M. C., 5; East Providence, Newman Ch., Prim. Dept., S. S., Birthday Off., 3.50; Knightsville, C. E. S., 5; Pawtucket, A Friend, 10, A Friend, 5; Providence, Elmwood Workers, M. C., 10, A Friend, 1, A Friend, 2, A Friend, 1, M. D., 10, Beneficent Ch., Aux., 79, Union Ch., C. E. S., 10, 141 50  
 Total, 141 50

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Chaplin, Aux., 15.25; New London, First Ch., Aux., A Friend, 5; Norwich, Miss Sarah E. Francis, 10, Broadway Ch., Y. L. Aux., 10, Park Ch., Aux., to const. L. M. Mrs. Susan May Jensen, 25; Wauregan, Aux., 25; Windham, Aux., 20, 110 25  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Buckingham, Aux., 10.25; Collinsville, Aux., 10.55, Hearers and Doers M. C., 25; Farmington, Aux., 11.56; Hartford, First Ch., Aux., 4.50, M. C., 44, Pearl St. Ch., Aux., 2, Windsor Ave. Ch., Aux., Miss Clara E. Hillyer, 1,000; Rockville, Aux. (of wh. 44.50 Th. Off.), 64, Cradle Roll, 1; Terryville, Jr. Aux., 5; Unionville, 11.35; Vernon Centre, C. E. S., 4, 1,193 21  
*New Haven Branch.*—Miss Julia Twining, Treas. Ansonia, Aux., 20.50, C. E. S., 53.96, Jr. C. E. S., 2.93; Brookfield Center, Aux., 14.32; Centerbrook, Aux., 4.75; Clinton, Aux. (of wh. 25 to const. L. M. Mrs. Chas. Grinnell), 40.92; Essex, C. E. S., 5; Greenwich, Aux., with prev. contri. to const. L. M.'s Mrs. Bisbee, Miss Elizabeth Stillson Mead, Mrs. Jabez Mead, Mrs. Sanford Mead, Mrs. Daniel Pecor, Mrs. Joseph Russell,



120.50; Ivoryton, Aux., 25; Kent, Aux., 10; Meriden, First Ch., Aux., Cheerful Givers M. C., 30; Middletown, First Ch., Aux., 157.70, Miss. Helpers, M. C., 25, The Gleaners, M. C., 65, South Ch., Good Will B. (of wh. 25 to const. L. M. Miss Hattie Bell Foster), 30; Milford, First Ch., Aux., 4; New Haven, Howard Ave. Ch., Aux., 50, Humphrey St. Ch., Aux., 30, Plymouth Ch., Aux., 85.75, Second Ch., Aux. (annex), 51.53, United Ch., Aux., 58.05, Y. L. Aux., 78.40, C. E. S., 125; New Milford, Y. L. Aux., 50, Golden Link, M. C., 20; Newtown, Aux., 34; No. Woodbury, Aux., 27; Portland, W. and W. M. C., 7; Salisbury, Aux., 39; Shelton, Aux., 10; South Canaan, Aux., 5; Stamford, Aux., 25, Y. L. Aux., 8, C. E. S., 30; Stratford, Pearl Seekers, M. C., 30; Torrington, Aux., 33; Trumbull, Aux. (of wh. 25 to const. L. M. Mrs. Eli P. Burton), 37; Warren, Aux. (of wh. 25 to const. L. M. Mrs. Austin Humphrey), 49; Washington, Aux., 50 cts.; Waterbury, Second Ch., Aux., 3.65; Westchester, Aux., 10; Westport, Aux., 10; Whitneyville, Aux., 51.25, C. E. S., 11,	1,578 71
Total,	2,882 17

## NEW YORK.

<i>Albany.</i> —The Misses MacNaughton, 10 00 <i>New York State Branch.</i> —Mrs. Guilford Dudley, Treas. Albany, First Ch., S. S., 10, Busy Bees, M. C., 5, Helpers Band, C. E. S., 4; Antwerp, Aux., 46.08; Aquabogue, Cradle Roll, 1.75; Baiting Hollow, A Friend, 10; Binghamton, First Ch., Aux., 26; Brooklyn, Central Ch., Aux., 1.25, Lewis Ave., Jr. Evang. Circle, 17, Zepho Circle, 5, Plymouth Ch., Mayflower Jr. C. E. S., 33.33, Tompkins Ave. Ch., Aux., 100, King's Daughters, 25, Briar Hill, Aux., 10.67; Buffalo, Mrs. W. G. Bancroft, 100, First Ch., W. G. Bancroft Band, 35, C. E. S., 10; Burr's Hill, Aux., 5; Cambria, Molyneux Corners, Miss. Soc., 10; Camden, C. E. S., 5; Canandaigua, Aux., 285, Columbus, Aux., 2.66; Copenhagen, Aux., 20; Cortland, Aux., to const. L. M. Mrs. Hannah Davenport, 25, Y. L. Band, 5; Cradle Roll, 2.75; East Albany, Aux., 7; Ellington, Jr. C. E. S., 4; Fairport, Aux. (of wh. 25 to const. L. M. Mrs. A. L. Beardley), 40.90; Flushing, Aux., 50, Acorn M. B., 36.16; Franklin, Aux., 48; Homer, Aux., 5.68, C. E. S., 5; Honeoye, Y. L., Aux., 10, Cheerful Givers, 7; Ithaca, Aux., 15, C. E. S., 5; Jamestown, Aux., 25; Java Village, Aux., 8, Mrs. Morrill, 2; Lockport, East Ave. Ch., Aux., 18.75, First Ch., Aux., 25; Lysander, Aux., 15, Y. L. Band, 5; Madison, Aux., 22.90; Middletown, First Ch., S. S., 5; Millville, Aux., 1; Mount Sinai, C. E. S., 5; Mount Vernon, Aux., 16; Neath, Pa. Aux., 5; Newark Valley, Jr. C. E. S., 10.50; New York, Bethany Ch., Helping Hand, Aux., 11.62, Broadway Tabernacle Soc., W. W., 366, Forest Ave. Ch., Wide Awake M. B., 5, Manhattan Ch., Woman's Guild, 50; Mount Hope, Christ's Ch., Aux., 13, Pilgrim Ch., Aux.,	
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50, Trinity Ch., Aux., 40; Niagara Falls, Penny Gatherers M. C., in part to const. L. M. William A. Marzolf, 21.58; North Evans, Aux., 5, C. E. S., 3; Northville, Aux. (of wh. 25 to const. L. M. Mrs. Frank B. Reeve), 26; Oswego, Happy Hearts, M. C., 6; Patchogue, C. E. S., 10; Perry Centre, Aux., 21; Philadelphia, Aux., 5; Phœnix, Aux., 54; Poughkeepsie, C. E. S., 25, Opportunity M. C., to const. L. M. Miss Florence Bodden, 25; Saratoga, Aux., 10; Scranton, Pa., Aux., 27; Sherburne, Jr. Aux., 25; Sidney, W. M. U., 13.17; Sloan, Halsted Ave. Ch., Aux., 10; Syracuse, Danforth Ch., Lad. Un., 10, Geddes Ch., Mrs. G. C. Gere, 20, Good Will Ch., Aux., 23, Pilgrim Chapel, Aux., 5, Plymouth Ch., S. S., 29; Tannersville, Aux., 2; Utica, Plymouth Ch., Aux., 1.40; Walton, Aux., 26, Little Helpers, M. C., 5; Watertown, Aux., 10; Wellsville, Aux., 5.61; West Winfield, Aux., to const. L. M. Mrs. H. H. Wilcox, 25, Daughters of the Covenant, 3.26, Cradle Roll, 1.20, C. E. S., 10, Jr. C. E. S., 10; Woodhaven, Aux., 20; Woodville, A Friend of the Daughters of Sorrow, 1; Yonkers, Mrs. Allan Bourne, 50,	2,407 97
Total,	2,417 97

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 to const. L. M. Mrs. S. M. Newman), 60, Y. L. Aux. (of wh. 25 to const. L. M. Miss Alice Atkinson), 100; N. J., Bound Brook, Aux., 16; Closter, Aux., 5, S. S., 8.34; E. Orange, First Ch., Aux., 21.29, Trinity Ch., Aux., 37; Newark, Belleville Ave. Ch., Aux., 15, M. B., 50, First Ch., Aux., 15; Orange Valley, Aux., 45; Westfield, Y. L. Aux., 70; Penn., Germantown, Neesima Guild, 14; Troy, Miss H. E. Perry, 1. Less expenses, 51.50,	406 13
Total,	406 13

## FLORIDA.

<i>Daytona.</i> —Aux., 10; Waldo, Mrs. S. Morton, 4,	14 00
Total,	14 00

## OHIO.

<i>Canal Dover.</i> —Welsh Ch., Miss'y Band,	5 55
Total,	5 55

## MICRONESIA.

<i>Kusaie.</i> —Girls' Boarding School,	13 00
Total,	13 00

General Funds,	9,992 83
Gifts for Special Objects,	519 21
Variety Account,	44 83
Legacies,	2,485 16

Total, \$13,042 03





## TURKEY.

### EXTRACTS FROM MRS. BALDWIN'S LETTER ON THE NEW ARMENIAN SCHOOL IN EAST BROUSA.

HAVING written you at various times through the year, there is but little to write concerning our school work. Wonderfully blessed were we compared with the numberless schools throughout the land, which were either broken up altogether or greatly interfered with. We sometimes queried if we were living under the same government or in the same land. The children could not comprehend what they had not seen or experienced, and it was well that they could give their undivided attention to lessons and work. We felt that real progress had been made when we came to the examinations at the end of the year. As usual the schoolroom was trimmed and fifty pieces of needlework, which attracted no little attention. The fifty girls seated at their desks, however, all apparently eager to do their best, drew all eyes to themselves. The exercises began promptly at 12.30, and there were not many late comers. Just at my right sat the Bishop of the Armenian Church, next him the Minister of Public Instruction (a Turkish official), and besides the parents and friends of the pupils and many of our Protestant community, there was quite a representation from prominent Gregorians and teachers in the national school. The exercises, of course, were in two languages, Armenian and English, but I am sure the details of the programme would weary you. We had a few classes examined, to give an idea of the kind of work we are doing, but special interest centered about the graduating class of *one*, the second daughter of our native pastor. She had been examined previously in all her studies but two, which had been reserved for this day, Armenian Rhetoric and Prosody and English Moral Philosophy. She did *well* in both, and afterwards read her essays distinctly and modestly; subject of the one in Armenian, "The Advantages of Edu-

cation," of the one in English, "Friendship." Surpooki has shown remarkable proficiency in music, and through the kindness of a Scotch lady has taken piano lessons the last two years of her course. Her time for practicing was limited, four hours a week, but you would be surprised to see what progress she has made. It would be a good thing if she could continue taking lessons, so that she might help sometimes in giving instruction to younger pupils. It was a happy moment for her teachers when Mr. Baldwin, with fitting remarks, presented her with her diploma; we felt that she truly deserved it. As I said, the programme was a varied one, dialogues, recitations, vocal and instrumental music, even the youngest pupil in school having something to do. Ten girls sang some familiar motion songs, and as they went through the motions, in perfect time, the audience was greatly pleased. During the last hour the girls all went out, and when they returned they were so adorned with flowers that they looked like a walking flower garden. I had made selections from the Cantata of the Flower Queen, and they marched in singing, "We are the flowers, the fair young flowers." They chose the graduate for their queen, which gave her the opportunity to sing a very pretty solo, and at the close we had the farewell song. The choruses and recitations were all in English, but it was all so simple that even those who did not understand the language could get an idea of what it all meant.

It was a bright and happy occasion, but what touched me most were the hearty thanks and good wishes expressed by the friends of the girls, as one by one they shook hands with me at the close. In the midst of congratulations they would say, "May God give you strength," "God grant you many years for this work," "Great patience is necessary; may God give it to you."

There is such a responsibility connected with school work where the results of moral training are so much looked for, that sometimes it seems to quite overwhelm me. Oftentimes the school work is not expected to *supplement* the home training, but rather to take the place of both. Pray for us, that even our mistakes may be overruled for good. The motto for Surpooki, our graduate, was, "Not your own," and the verse on the card tucked into the book I gave her was:—

"Every day and every hour,  
Every gift and every power,  
Consecrate to Him alone  
Who hath claimed you for His own."

During the year she made a public profession of her faith in Christ, and our great desire is that she may spend and be spent in His service.

I look back over the four years since this day-school has opened with great thankfulness, and forward to the future with hope and courage, though the work and responsibility will be greatly increased by the addition of the boarding department. Moreover, since in this way the funds placed at our disposal will benefit so much larger a number, we will try to forget ourselves and think only of them.

Rejoicing in the confidence and sympathy of Christian sisters at home, and above all relying on the promise "Lo, I am with you alway," I remain,

Yours sincerely,

TILLIE J. BALDWIN.

JULY, 1896.

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### SOUTH AFRICA.

#### LETTER FROM MRS. F. A. DORWARD.

UMSENDEREYI, M. STA., February 19, 1897.

MY DEAR MRS. FARNUM: Your letter New Year's Eve came last night. I am sorry there is not a letter on the way for you; I have wanted to write so much, but there has been so little quiet time. I have had far more to do than I was able for, and yet I have been wonderfully helped through it all.

I reached Durban the 23d of December, and Umsendereyi the fifth of January.

As I write, Mr. Dorward is lost in one of his tunes that he is trying to improve. He has written several very good ones, also ten Zulu hymns and several English ones. It was a great comfort to him in his lonely hours, and now that he is started I hope he will go on, and have many more for the new hymn book, which will come out within a year, I hope. His temperance hymns go into his temperance catechism, which he is printing on his new printing press. He already has over 500 copies of the first eight pages of this catechism, and the rest is set up, and he hopes to get it done soon.

By the time of the annual meeting in July he must have a specimen copy of the Pastor's Hand-Book, which has been put into his hands to finish up if possible. I want very much too, that a letter be printed on the "press," and a copy sent to each one who contributed towards it, telling them of the work already done on it, that they may know their money was well spent.

Our girls' schools at Inanda, Umzumbe, and Adams have opened, and are running over full. There are a good number of boys at Jubilee Hall. We expect great things this year, for many of our missionaries have received

new light, and the Holy Spirit is in our midst in very truth. All the Inanda teachers have received a wonderful blessing, and those of us who cannot say that we have received, can say that we are pleading as never before.

I hear that the people of Boston are looking for a special blessing this winter. Oh that He would come in power on all workers, for apart from him we can do nothing!

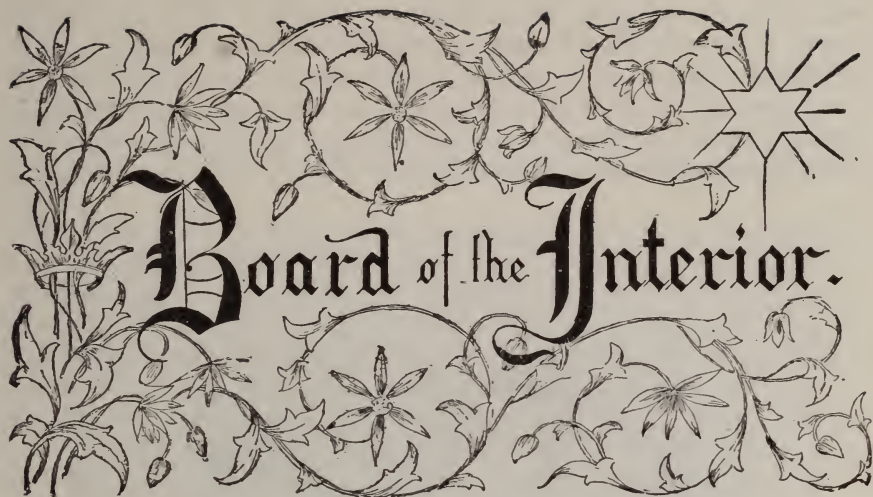
The children on the station are coming to school fairly well. Quite a good many are kept at home to watch the gardens, which are very precious to them. The locusts have gone; we hope for good. The new corn is several feet high in some of the gardens, and in others the corn has eared, and they are eating sparingly of it. A great deal of corn was brought into the country at the time the locusts were so numerous, and the people were able to supply themselves at a reasonable rate; still there was much suffering, and even now they do not have all they need. When the grenadillas were ripe in the grove near the house, the children came constantly to ask if they might gather them; for they said, "We are dying of hunger." But as they scampered off in high glee when they had obtained the desired permission, they seemed to have a fair amount of life. You would smile to see the clothing of these boys. Some of them have on big coats; some dirty shirts that they bought or worked for the term before. One little fellow, who is to be chief sometime, if he lives, wears, or has worn until lately, a big vest, which reached half way down to his knees. He has a shirt now, and looks very neat indeed.

I cut up twelve yards of shirting the other day, and am sending for a whole piece more, and a piece of unbleached cotton cloth to make chemises for the girls. I have three schools to prepare sewing for, and I do not find it easy work. Your inquiry about what to send for Christmas, 1897, can be answered in this way: anything like shirts, dresses and chemises, basted merely, would do double duty, give employment for sewing days, which come three afternoons in the week, and make the most useful Christmas gifts possible. Then as to smaller things, patchwork, handkerchiefs, either small ones for the pocket, or yard-square ones for the heads of the women (colors, black or red), bags, needlebooks, little pincushions, to hang up in their houses, and pins, needles, thread and thimbles, are always prized very highly.

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It is an interesting fact that, though Central Africa is inhabited by hundreds of tribes using different dialects, these are so allied that one language will enable a man to cross from the east to the west coast of the continent.—*Missionary Outlook.*





### PICTURES FROM SAMOKOV.

The accompanying picture presents Miss Esther T. Maltbie, of Samokov, Bulgaria, with two "grandchildren" (*i. e.*, children of one of her pupils), Mary Demchevsky and Esther Maltbie Demchevsky, aged respectively three and six years.

In response to some questions as to her cousin, the city, and the customs of Samokov, where she spent five weeks in 1895, Miss Martha Maltby kindly sends the following, which we are glad to insert without change; only alluding to the appreciation of Miss Maltbie's work shown by Prince Alexander's visit to her school and words of commendation some years ago, and by a letter from Mr. Shopoff, Commissioner of the Bulgarian Government at the World's Fair in Chicago, which appeared on page 485 of *LIFE AND LIGHT* last year:—

I HAVE no paper<sup>d</sup> prepared on my visit to my cousin, Esther T. Maltbie, in Samokov, which I could send you, but I can answer the questions after a fashion.

Samokov is a city (in the Bulgarian sense of the word) of 10,000 inhabitants, and is situated in a basin valley in the mountains, nine hours' drive from Sofia, and some five or six hours from the nearest railroad station, Banya. The surrounding country reminds one of Colorado scenery, and the mountain ranges stand out boldly with some sharp peaks, the highest of which is about 5,000 feet above the sea. The foot hills are pasture land mostly, while the valleys furnish some plowed land. From the hills east of

the city a fine view of the town is obtained, and one looks down upon houses nestling among fruit trees and surrounded by gardens. The two or three remaining minarets of old Turkish mosques add to the picturesqueness, and the Greek churches and American school buildings, together with the new Government school building and the ancient clock tower, are the large buildings of the city. The narrow, crooked streets, the squalor and dirt everywhere, are obscured to the view by distance or glorified by the afternoon sun.



Descending into the town, one picks his way over the running streams, which serve for both water supply and sewerage carriers, contests the path with cattle and buffaloes, or discreetly surrenders it, minds the goats and dogs, turns aside for pack horses or ox wagons, and constantly watches his landmarks in order not to lose his way (if he is a stranger), until he comes upon the one long, straight street of the city, which is the result of the Europeanizing influence felt in Bulgaria since her nominal independence from Turkish rule. The new houses are European, the older ones Turkish, with

high walls or uninviting exteriors on the street (if the highways can be called by this name). The city is in the transitional period between the old dress and customs, semi-oriental, and the European modes of living. Village costumes walk side by side with the coat and trousers of Central Europe, or the Butterick pattern-cut gown, and often the two are curiously united. Jews, Greeks, Turks, Albanians, Macedonians and Bulgarians are seen everywhere in the business portion of the city, which is usually termed "the market."

The climate is much like that of New England, with cold, late springs, cool summers, beautiful autumns, and long, dreary, cold, foggy winters.

Maltbie Summit is a mountain spur some two hours' ride southwest of Samokov, which affords a beautiful view of the city, seven or eight villages, three mountain valleys, or cañons, and the mountain range which divides Macedonia from Bulgaria. Miss Maltbie was the first American to ride up there and discover the beautiful view; so her friends have named it "Maltbie Summit." Miss Maltbie is a fearless horsewoman, and in this exercise she finds all the rest and relaxation in her busy daily life.

The Bulgarians strike one as a cordial people in many ways, but very jealous lest they should be "looked down upon" by foreigners. No, they are not extremely ceremonious. The etiquette of society requires a hostess to take her guest to call upon the hostess's friends and acquaintances soon after the stranger's coming into the city. Callers are entertained with Turkish coffee, "slatko," and Turkish candy during a call. On the whole, this mode of entertainment is quite as pleasant as the English five-o'clock tea.

"Slatko" is some kind of preserved fruit, which is passed by the servant with teaspoons and glasses of water on a tray. The guest takes a spoon, dips into the fruit, eats what she has taken, places the spoon in the dish for soiled spoons on the tray, and then takes a sip of water. The hostess stands during the process, and as the servant passes the refreshments to each guest, wishes that "it may be sweet to you," to which the caller responds, "May you never lack for sweets!" It is never proper to leave the house before the "slatko" and Turkish coffee have been passed. So the entertainer can time the length of her caller's visit to suit her own pleasure.

Miss Maltbie has more calls than she can conveniently answer. She is a most busy woman during the school year, and in vacations also. She teaches several classes; opens the school with religious exercises each morning; attends to the discipline of the girls; nurses them in their illnesses and ailments; mothers them; talks to them; watches their manners and morals, and tries to teach them a high Christian civilization. Living in a building

with from eighty to one hundred girls is no joke even in the United States. But with girls from villages scattered over the whole country, coming from homes unused to our mode of living and ways of doing work, quite unused to any study,—why, the work is enormous!

There is nothing more needed in Bulgaria than just such boarding schools as hers, where girls are taught how to cook, clean house, keep things tidy and sew, besides their studies, which, after all, take most of their time.

The twenty-six years of her work as “Directrix of the American School for Girls in Samokov” have had a profound influence in the uplifting of women and the home life of Bulgaria. And the Bulgarians know this, and, in some degree, appreciate her work. Her girls are in great demand as wives for officers in the army and for government officials. She can hold them only a short time as teachers for this reason, which greatly increases the difficulty of her work.

These girls are interesting, and one sees a great change in them, from year to year, as they progress in their studies.

But I am spinning on! Now use little or much of this, as you like, but put it into shape, for I have written most hastily, and at once, on receipt of your questions.

MARTHA J. MALTBY.\*

The above we are permitted to supplement with extracts from the letters of Miss Esther Maltbie to friends in America.

I never realized more fully that we are in an uncivilized country than this evening. This afternoon Miss Haskell and I went to ride alone, as it was difficult to secure a gentleman's company at the hour when we could go. We wished to go up to that place I am fond of, but when we got out on the plain south of the city, some idle young boys hooted after us so much, that we feared to go on in that direction; so we turned our horses and went up a hill to the southeast, and returned through a part of the city where I have never been except in company of gentlemen.

We hoped to escape the boys by keeping outside the city as long as we could, but they were on hand, and followed us screaming and throwing stones. The last time I went with Mr. Clark a stone hit me, but to-day they fortunately threw low. A man who happened to be in the street turned the first crowd back, but we had gone on but a little farther when another crowd shouted, “Protestant,” and ran after our horses. Some old women succeeded in turning their attention to something else, but another company a little farther on were ready to assail us. At last we turned our horses.

\*Miss Martha J. Maltby, a graduate of Oberlin, is the first woman ever honored by a Ph D. from the University of Göttingen.



I was on little black Nestor, William Clarke's horse. He is full of life, and only wanted me to give him the rein to plunge into the boys in earnest, but I restrained him. Mr. Clarke's Michy understood what Miss Haskell wished, and he chased the boys for a brief space until they succeeded in hiding; then we came on in peace, except that one other boy, who did not know of the chasing, persisted in following us. These things are unpleasant, but they are nothing to what many have suffered for the gospel's sake. Notwithstanding, we had a good ride over the hills, and I feel refreshed. Oh, how this mountain scenery does rest one's spirit!

To see signs of more conscientiousness and faithfulness is very delightful to me, and there are other things which make me feel that I labor not in vain, but they cannot be written out. I try to go out every Sabbath to visit the sick and talk with the women as I have opportunity. Yesterday as I was out with two of my girls I stopped, as I often do, to speak to a group of women who sat by the street door talking together. They seemed willing to talk, and we were having a very interesting conversation, one of them telling me what she remembered to have heard about Jesus, and one of the girls finding and reading the incidents she mentioned in the Testament; when suddenly an old, miserable priest came up the street with a cane in his hand and drove away the women, telling them that he would beat them if they did not leave. We told him not to blame the women,—that we were reading the Testament which he professed to believe; but he did not deign to notice us, and the poor, frightened women slunk away to their homes. I felt I would be willing to do anything I could to loosen the hold these ignorant, drunken priests have upon the poor people.

A little later, as we sat by a sick man, I asked him if the priests came to see him; he replied, "Very seldom."

"What do they say to you when they do come?"

"They tell me I must not allow the Protestants to come into my house; but I tell them my house is my own, and that Jesus Christ is my mediator, not they; also that I do not need their visits, and I invite them to leave."

It is a joy to us to be welcomed anywhere where a soul desires to hear the words of life. This man and his wife are very poor, and he has been sick for several years. I hope he is a child of God. He seems very patient and trustful.

Her last, dated March 19, 1897, contains these words:—

Now that we have daily mails we are not so far from you as we used to be. I am glad to hear that our school was remembered especially at the Friday meeting at the Rooms, 59 Dearborn St., Chicago, and I believe

prayer is being answered. A number of the girls hope they have become Christians lately, and a number who have not made a public profession of Christ hope to do so next communion. We are especially thankful about one who has come out very decidedly, and given her name to be examined for the church. Her friends are none of them Christians, nor are there any in the town where she lives. She knows she must suffer much persecution, but she means to go forward trusting in God.

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### NUGGETS FROM THE ILLINOIS BRANCH MEETING.

GOD will put that church in a corner that puts missions in a corner.

NOTHING that is human can ever be foreign to me.

SOME Christians give as if these grand causes were tramps at the back door of our churches, and only needed a few nickles or some soup.

MR. ROCKEFELLER gave \$2.50 a year to benevolent objects when he was paying \$9 a year for his clothes.

MANY do not hear the call to go because they are not within calling distance.

THESE hard times are to salt our religion.

ONE Christian woman and her daughter deny themselves all luxuries and wear their clothes three or four years so they may give twelve and fifteen dollars yearly to missions.

THREE requisites to successful missionary work are grace, grit, and greenbacks.

A WHOLE church became interested, each member averaging \$2.50 for missions, through the efforts of one woman.

ONE new society was organized in a cottage meeting during the Week of Prayer.

GOD's causes should have the right of way.

MISSIONS are merely the footsteps of God on the way to the millennium.

WE should not call our giving "Missionary Benevolence"; we should call it God's business.

MANY seem to think that because a missionary is one sent, our contributions should be one cent.

REMEMBER you never do any thing for God that fails entirely.

BETTER times are coming by the Church coming up to her opportunities in the present time.

WE are waiting to pay our gifts to God when we ought to be hastening to pay our debts.

ARE not many of us like the little boy with one penny for missions and one for candy, who, having lost one, was sure it was the missionary penny?

Do you think when we reach heaven it will matter so much whether our ancestors came over in the *Mayflower*, or are descendants of Washington, as whether we have been instrumental in saving a soul?

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### OUT OF FASHION.

Mrs. Evans, sister of Miss Anstice Abbott, of Bombay, was formerly a missionary under the London Zenana Mission, and writes to *The Zenana*, for March, some notes of a recent visit to her former field, from which we take the following:—

ON my way back to Bombay from Australia I spent a fortnight in Ceylon, and then traveled up through the south of India, visiting missionaries in Palamcotta, Madura, Tinnevely, Trichinopoly, Tindivanam, Pondicherry, Madras, and Coonoor. I think there is nothing so interesting in the way of sight-seeing as to visit different missionaries and see the varieties of work, the different methods, and, above all, the earnestness and devoted energy that they all have. How I did wish I had some of those blind people with me who declare that missionaries are doing nothing! India is all undermined,—riddled through and through by Christian teaching. It does not yet appear on the surface, but one day there will be a crash, and Hinduism, so long a hard crust, will fall, and Christ's kingdom will be the ruling power.

The more I go about the more I see what missionary effort has done. Twenty years ago, when I left India, the few Hindu papers there were seldom referred to Christianity, and then only to speak in bitterness of the missionaries as a feeble folk, paid by the number of people they converted, who would soon die out or leave.

Now the Hindu papers, although many times very bitter, yet often copy a sort of Christian tone, and even sometimes quote from our Bible to show their knowledge. They are ashamed that they themselves have no widows' homes, no orphanages, no charitable institutions, and say: "Why have we left these things for missionaries to do? Let us start these things, and not give all our young to the Christians." They talk and talk, and write and write, but have not yet started these, but continue to send their children, and orphans, and poor to the missionaries.

Twenty years ago one never went into a caste Hindu's family without seeing the niche in the wall filled with the red-daubed household god; now this is seen only in the villages. I spoke to a Brahmin about it the other day, and he laughed and said, "We are ashamed of such things in Bombay; they are out of fashion, and our household gods have been sent to our country houses."

I wish I could say that many are openly confessing Christ; they come out

singly, and suffer great persecution; but I believe the time will soon come when they will come out by tens and twenties, and then more and more, till hundreds will together confess Christ, and these persecutions will cease.

And this change has come about by the teaching of the women and children.

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## THE CRISIS.

H. L. KEYES.

CHRIST is coming! The gospel is being preached in all lands. If we would share His triumph, we must prepare his way. The nations are turning. Whoever would help them, must help now. Such opportunities, once let slip, never return. We inherit the answers to our fathers' prayers. The door is open for us to do what they never could. The church of the coming century is arising to meet the demand. We must help these young people and set an example to the givers of the next generation. A Pocket Revival is needed—not a wave of excited liberality, followed by a corresponding depression, but a permanent advance of the whole church in its theory and practice of the duty of giving. Whatever may be said of the individual Christian's right to luxuries, has he a right to them now? Ought not the selfish claims of the lower nature to be sacrificed to the exigencies of the Master's work? Let Bunyan's child Patience teach us to wait for our luxuries till we come into our kingdom. It is true that an average giving of one tenth would meet the need. But Dr. Trumbull has truly said that "the average man never does his duty. It is the extraordinary man who accomplishes anything in this world—not the extraordinarily rich man, nor the extraordinarily able man, nor the extraordinarily good man—but the extraordinarily faithful man" and woman.

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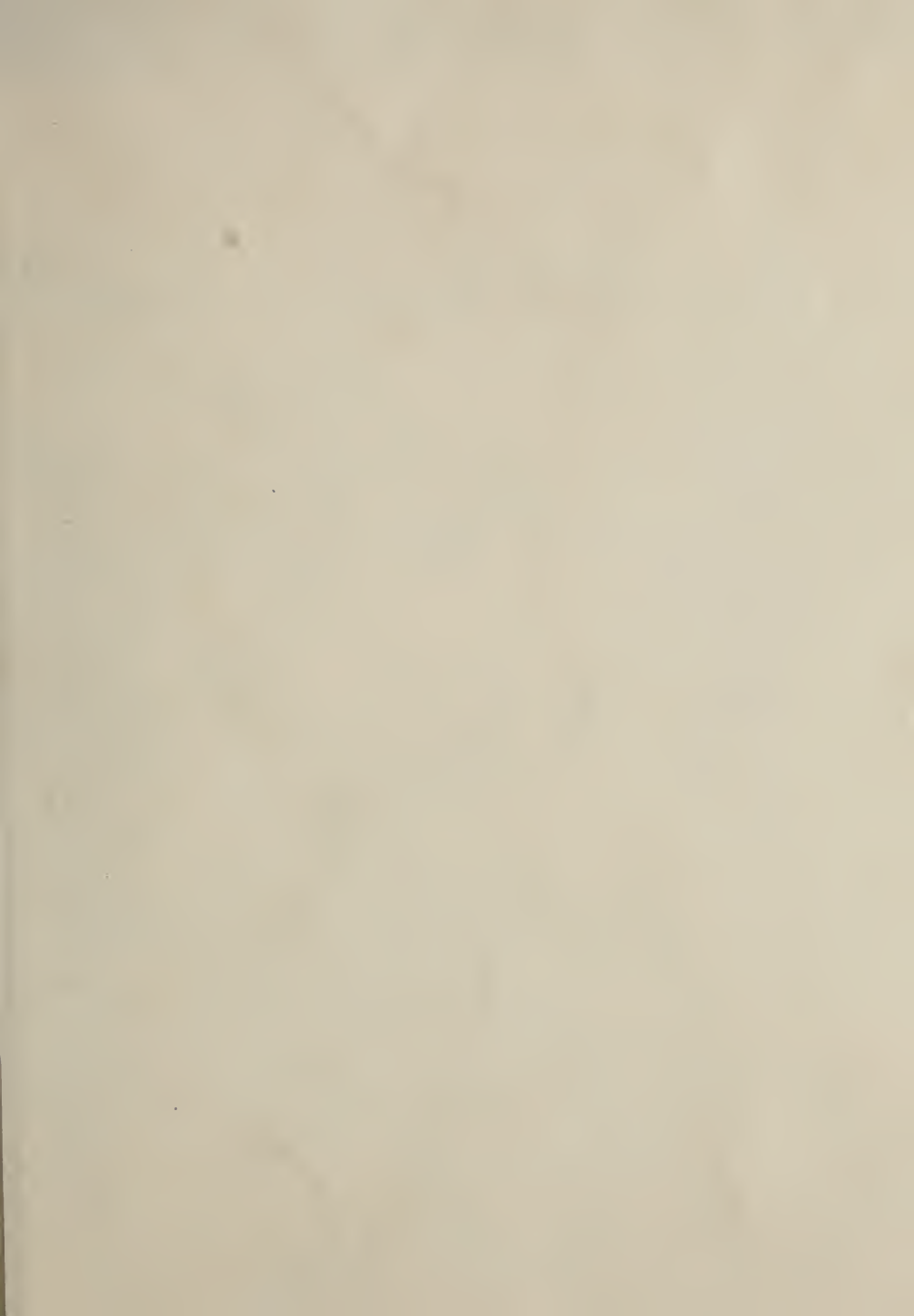
## WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

### RECEIPTS FROM MARCH 10 TO APRIL 10, 1897.

ILLINOIS . . . . .	\$2,404 79	Previously acknowledged, \$14,308.58,	
IOWA . . . . .	652 13	less \$12.75 for India Famine Relief	\$14,295 83
KANSAS . . . . .	99 13		
MICHIGAN . . . . .	440 80	Total since Oct. 21, 1896 . . . . .	\$22,301 99
MINNESOTA . . . . .	1,777 10		
MISSOURI . . . . .	1,180 67		
NEBRASKA . . . . .	127 24	ARMENIAN RELIEF FUND.	
NORTH DAKOTA . . . . .	23 05	Received this month . . . . .	\$85 72
OHIO . . . . .	331 39	Already forwarded . . . . .	279 87
ROCKY MOUNTAIN . . . . .	104 05		
SOUTH DAKOTA . . . . .	63 60	Whole amount for Armenian Relief	
WISCONSIN . . . . .	365 87	since Oct. 21, 1896 . . . . .	\$365 59
ALABAMA . . . . .	10 00		
ARIZONA . . . . .	13 00	INDIA FAMINE RELIEF.	
NEW MEXICO . . . . .	3 00	Received to March 10th . . . . .	\$12 75
NEW HAMPSHIRE . . . . .	355 17	Received this month . . . . .	25 00
MISCELLANEOUS . . . . .	55 17		
Receipts for the month . . . . .	\$8,006 16	Total for India Famine Relief . . . . .	\$37 75
		Mrs. ALFRED B. WILLCOX, Ass't Treas.	





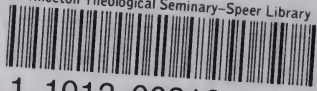
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